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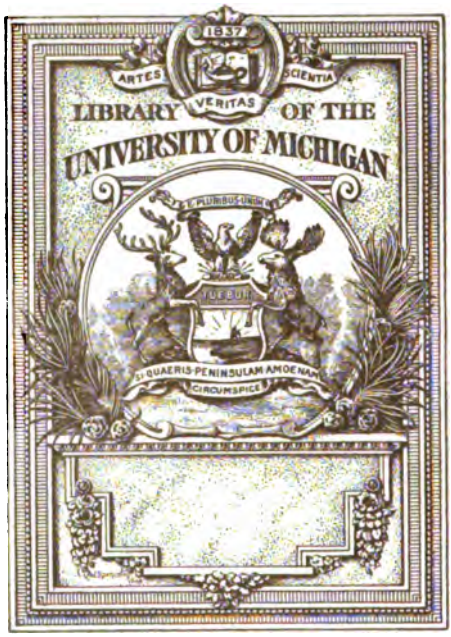

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THE MENORAH

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EDITED BY BENJAMIN F. PEIXOTTO

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THE STORY OF A LIFE.*

BY LOUIS H. LEVIN.

(*Continued.*)

"I SOON had occasion to recognize that I stood upon a different footing since I had gone out of my faith to marry the woman of my choice. Not that I cared for public opinion; for no man delighted more in carrying out his own untrammeled plans. But the subtle forces of mistrust and disapproval in friends, from whom I had received uniform kindness, and the instant and unwarranted condemnation expressed by those who knew me not, produced an irritating and disquieting effect upon my impressionable nature; nor was the feeling of resentment at my harsh experience allayed by the conviction that my suit had been gained by doubtful diplomacy. I began to feel the advantage of being in accord with the prejudices of the world. Too little attention had I paid to them. I thought I owed smooth sailing in life to my self-reliance. That I had passed through that part of life and under those conditions where independence may be practiced to the best advantage, never occurred to my mind.

"I met J—— not long afterwards, and I knew at a glance that our old friendship was at an end. He was polite, courteous, pleasant; but there was about him a certain aloofness, a hesitation as of mistrust, which I could not mistake. No longer did we meet soul to soul; an impassable barrier stood between us. J—— was pursuing a life I had marked out for him. He had gone into business and was prospering. Being in easy circumstances, he had cast around for a wife, and finally had chosen a sensible woman of his own race and religion. The union had been very happy, business had

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steadily improved, and he had found opportunity to take active interest in different philanthropic movements. Though he had no special ambition or enthusiasm, he was voted a successful man, and was in position to criticise my life from the stand-point of a man of the world. I divined his thoughts at once. He regarded me as a man of 'thought' (in contra-distinction to himself, whom he probably considered a man of 'action') who, with the zeal of a theorist, had attempted to fly in the face of the world, and to ignore all restrictions save what a very arbitrary will imposed. My powers might have been considerable, but he read failure in everything I did or was likely to do. This I gathered quickly from a short conversation; therefore, I was not loth to part with him, which I did soon after. . . .

"The meeting with J—— had more influence over me than I had anticipated. There is something in the sudden and violent snapping of old ties of friendship that will disturb even a stoic; and our meeting was productive of more agitation than I had thought the good will of any man could occasion. My parents, too, had taken a view of my marriage that was neither consistent with my previous life, nor well calculated to preserve such intimacy as is natural between child and parent. Regarding my marriage as a kind of profligacy of youth, they expressed a willingness to receive me as before, if I would disencumber myself from my wife. As I loved her as much as ever, and alone was responsible for any unpleasant position my marriage might have placed me in, I would not for the world have given her the slightest cause for regret, much less would I have trampled heartlessly on her feelings and affections. My parents were immovable; I was equally firm. How I was bound to my wife by every tie of love and honor I explained over and over—in vain. They remained inexorable. That they loved me, I could not doubt; that they would rather we all should suffer than change this position, was made equally plain. Thus a great disturbing element had entered my life.

"My position in the world was naturally changed. I had, without being aware of it, wrenched myself out of the

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easy, pleasant, profitable path of life through which I had sailed for two-and-twenty years without a hitch, and had rushed alone into a rocky road, where progress depended on individual exertion against barriers myself had raised. I began to see the prosaic side of life, and felt a slight aversion to study, for the present at least. My unfinished attempts I put aside, not from any lack of time to complete or knowledge to perfect them, but from a feeling of disappointment, which made all effort seem useless, taking possession of me and effectually keeping me inactive. . . .

"Had I made a mistake? This was the burden of the thought that permeated my mind, and had its genesis in a state of feelings exasperating to the bounds of endurance. Where, now, was that elasticity of spirit, of which I once so proudly boasted? Where was that receptivity of mind that made application pleasant and mastery certain? Gone, gone! Life was now to be spent in *making a living*, in readjusting my position in the world, in healing the wounds of old ties snapped, and in forming others slowly and cautiously. A life of mediocrity was spread out before me, the surest signs of which had already made their appearance—a decided inclination to pessimism, and the belief in the utter futility of all I might say or do. I looked back to the time when hope and vim took me lightly over all obstacles, and wondered what I had done that they should so desert me. My present inferiority I could not but feel. I was no match for what I had once been. These were results of my marriage—results that followed necessarily from the change of circumstance it had occasioned, and as day by day passed without bringing relief, I bitterly regretted that I had made my lot what it was. There were other near and petty causes that added greatly to my discomfort. My wife, being a devout Christian, resolutely adhered to ideas and practices, which displeased me more than I cared to admit, and this, with circumspection that I found necessary to avoid wounding her feelings where they were most piously centred, produced such a restraint upon my naturally free spirit as to cause me to rebel, not publicly, but to myself, in private, in my heart. The result

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of all of which was, what galling restriction will produce rank peevishness, of which, I allow, I have never been able to rid myself. Had I made a mistake? If to make of life a failure be one, I had!"

Here follows a rapid sketch of the next three or four years of his life. An offer had been made to him to deliver a course of lectures in a school of some standing, and he accepted readily, because it held out not only the prospect of comfortable support, but offered an opportunity for progressive study, which he longed for. He entered on his work with his old-time vigor; he threw himself, body and soul, into his new undertaking, and for a time was himself again. He attended assiduously to his studies, and followed them so closely that "I became aware that if my mind was calmer, my life more pleasant, my wife was suffering all the anguish that entire neglect can cause a sensitive, loving woman. Not that she told me in so many words; poor woman, she was content to suffer, if by so doing she could promote my happiness; but the expression of sadness which had settled on her fair face, the pale cheeks and trembling lips appealed to me with a dumb eloquence that was irresistible.

"I could have relaxed now without stepping into that disagreeable vanity of mind from which I had just escaped, had it not been for a new disturbing factor that had lately become of importance. Our little child, a lad of three, quick in apprehension and of retentive memory, had reached an age when his mother thought it fit to begin his religious training. Though I had determined never to interfere on this subject, I found it impossible to see the budding mind poisoned in its infancy, without strenuously objecting. Never before had the problem of belief been brought so directly home to me, never had it seemed of such transcendent importance. A little age and experience settle a man's mind wonderfully, and, as they strip it of trivialities, they leave it open to the consideration of the serious things of life. For this reason, religion began to appear to me in a new guise—in the shape of wisdom and holiness rather than of bigotry and superstition. Therefore, in my little boy's case, I felt that I would

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be culpable, indeed, did I allow his mind to receive an unnatural and untruthful bent at its outset. My wife, however, had been equally decided, and, with an earnestness that showed how much she had the subject at heart, she proceeded in plans she had previously laid out. . . .

"For a long time I could not muster sufficient courage to remonstrate; but at length I determined to act. Seizing the first opportunity that presented itself, I told her how very distasteful to me were the means she had adopted for our child's education; that the anguish it caused me was increased by the knowledge that the abandoning of her plans could not but give her pain; that I would prefer to postpone *that* part of his education until he was able to exercise some judgment and to make a rational choice. In answer, she gave me a frightened look, pressed the little fellow tenderly to her bosom and slowly left the room.

"The matter was dropped for a while, but I had by no means given up the struggle. In the meanwhile, I thought it advisable to counteract the mischief by adverse teaching, and, on hearing the youngster repeat a passage calculated to mislead his mind, I told him not to worry his brain with such nonsense. The little child, true to its nature, was not long in carrying my words to its mother. One evening, as I was deeply interested in some study connected with my position, and my wife busied herself over her needle-work, the little boy half climbed into her lap and repeated, very seriously and quite correctly, what I had told him. She dropped her work and took him in her arms. 'Did papa say that?' she asked, in a peculiarly sad voice. I raised my eyes quickly and looked towards her. Our eyes met, and the half-reproachful glance that came from between her quivering eyelids reproved and agitated me not a little. Instantly it flashed across my mind that I had cut her cruelly; that no matter how I felt then, I had, by marrying her, forfeited my right to educate my children in the faith that I had treated, in very many ways, so slightingly.

"Crossing over, I placed my hand very gently on her shoulder, and said, 'I am sorry; I shall never interfere with

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you again.' She took my hand in hers, and answered simply, 'You are very kind.' I pressed a kiss on her brow, and then went back to my work with a numbness of heart and a dull, vague uneasiness that promised little, indeed, for my peace of mind."

The next chapter is devoted to the description of a violent mental struggle, the nature of which may be ascertained from the extract above. To a man wilful and impetuous, a serious check produces not a little perturbation of spirit, and constant restraint causes incessant chafing. "For this reason," he says, "I gave up the struggle. The result of my marriage was more far-reaching than I had ever dreamed it could have been, and now, after the lapse of six or seven years, I was appalled at the new and painful obligations it imposed upon me. Sorely harassed, I was in no condition to pursue my studies as I had wished, not only from the lack of that calmness and equability of mind, without which the searcher for truth becomes the mere sport of his passions, but also from the increasing difficulty and lessening attraction that study presented. I succumbed, and, with grim determination to battle no longer, I locked up the little library which I had accumulated with much care, and hid the key where I would not be apt to find it, retaining, however, such manuscripts and books as were absolutely necessary for the continuation of my lectures. This, said I, comes from the impetuosity and self-reliance of youth. By an act, of which I had loudly boasted, I had undermined the real activity of life, had foundered ambition before I was thirty."

The next five years are hastily sketched. His fear of mediocrity had been realized. Cold and methodical became his life; the years passed with so much monotony, so little distinguished from each other, that he seemed to be enveloped in a kind of oblivion which eat away gradually the best years of his life. Though he continued to smart under his parents' neglect, and would have sought a reconciliation under any conditions that he could honorably comply with, *they* seemed to have become quite satisfied with matters as they stood, and repelled rather than countenanced his advances. It was

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then he said he regretted ever having met his wife; for, while nothing would cause him so much anguish as the mere thought of separating from her, yet, had their paths of life never crossed, both would have been infinitely happier. He never trusted himself to think long on his disappointed hopes. "I cannot bear to picture to myself what I might have been, and then realize what I am."

There is nothing of importance, though there is much of interest in the next few years of his life. By a wonderful effort, he had so controlled his desires that he satisfied himself with his humdrum existence. "I shut my eyes, and bade the world pass on." Thus everything ran on smoothly until he was rudely shaken, as it were, back to his senses. His father had taken suddenly ill, grew rapidly worse, and died. No intelligence of the old man's illness had reached him, consequently the sudden and unexpected news, coupled with the fact that his father, shortly before his death, had forbidden his attendance at the obsequies, produced such a conflict of emotions as to endanger his health.

His wife understood the situation, and advised him to seek and comfort his mother, as soon as practicable. This he promised to do, and finding a favorable opportunity soon after, he repaired to her without delay, and conversed with her for the first time in thirteen years.

"I found my mother in her favorite room, where she was wont to sit during my boyhood days. She had changed greatly. Her head was white, and her brow was wrinkled from age and sorrow. I could not avoid the thought that I was, to a great extent, responsible for this change, and a pang of regret set my heart a quivering. She received me kindly, and said she was glad I looked so well. I spoke of my father; but she stopped me peremptorily, and, as I thought, very properly.—Why should I, who had so pained and disappointed him during life, make a sad face at his death? In reply, I made an earnest plea for a reunion; that, as I had seen and deplored my error, and, as the damage was irreparable, it would be useless, as well as unwise, to persist in a course of action painful to both. Further, I spoke of

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her loneliness, and of the comfort she would experience in aiding to rear my son, who, I assured her, had been taught to love and revere his grandmother. It was then she asked in what faith he had been brought up. This ended the interview, for, when she saw I did not answer, she divined the truth immediately, and begged me to leave her, and, as she had nothing more to hope from me, never to call again. I received my sentence with the air of one who knows his punishment is deserved, and returned home to swallow the bitter pill, and to ponder over what might have been."

His wife felt very keenly her position; but her well-balanced mind did not allow her to waste life in mournful sighs and useless wishes. She told him frankly that they had made a mistake which did not admit of escape or reparation. Their duty, therefore, was to live as happily and contentedly as possible under the circumstances, and to try by relieving the misery of others to forget their own. To him life seemed "stale, flat and unprofitable," and all plans and hopes of happiness he regarded as schemes of fancy that never could be realized. He had allowed disappointment to sour into melancholy, and from long indulgence became a slave of it. All effort was now useless, for to what could it lead? What was there in the future that could promise improvement on the past?

His narrative is now practically over. One important event is dwelt on before he concludes. His little boy, upon whom he had lavished all the affection of his wounded heart, died at the age of fourteen. "As I had allowed my wife to direct the salvation of his soul during life, I thought it proper to permit her to make what disposition of his remains she pleased, and with what forms she thought necessary."

This sad occurence had a depressing effect on a mind gloomy from long brooding over thwarted aspirations, and he adds grimly: "Still this did not make me lose hope, *I had had none for years.*."

The conclusion, which was evidently written many years after the event recorded above, when he, old and alone tottered feebly along the edge of the grave—ran as follows: "I

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look back through my life with a horror which I would have found unbearable did not the course of nature give assurance that a few years at most will end both memory and existence.

"Hope and ambition were mine once, and when they fled I vainly asked why and whither—problems that time in its inscrutable working has gradually unfolded to me—prob lems, whose solutions have brought all the despair of irre parability.

"Self-reliance is deluding Whoever throws his own judgment in the face of the world, is apt to be destroyed by the rebound.

"Every calculation in life not based upon the real conditions surrounding us, is doomed to failure. The wise man is he who regards things as they are, not as he would have them.

"'Tis the greatest of human misfortunes that we can see an action clearly, only when we have passed forever beyond the possibility of correcting it Then it is, that, as we advance in age, continual readjustment of ideas is necessary, and the ease with which this can be done, depends upon the amount of divergence from a correct view of life, our earlier acts discover.

"This is branded in my mind by the searing-iron of bitter disappointment. Yet I could have avoided all; but—man prefers to gain knowledge by individual suffering, rather than to profit by the experience of others."

JEWISH EDUCATIONAL NEEDS AND METHODS.

By Rev. Dr. Bernard Drachman.

THE Jewish educational problem, that is the question how properly to train not only the youth of Israel, but also those who are and must necessarily remain the leaders of Judaism and the universally recognized exponents of Jewish thought, the rabbis and ministers, so as to equip both most completely and symmetrically for their respective duties in

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life, is, like all problems concerning our's, the peculiar people, *par excellence*, one peculiarly and uniquely difficult and intricate. This arises from the anomalous position in which Israel is placed. Other peoples find in education a simple, well defined and outlined task to lead their youth to certain perfectly clear ends, under the influence of homogeneous language, culture and training and with the assured knowledge that the objects sought to be attained are such as, undethe existing social and national conditions, are certain to be desirable and valuable. Israel, however is, as it were, a citizen of two worlds, belonging in spiritual and material life to two widely separate and differing spheres. In his spiritual and religious inner life the Israelite is deeply rooted in dim antiquity, a son of that mystic Oriental martyr race, whose ancient blood flows uncorrupted in his viens and whose sacred tongue is on his lips in his synagogue and when poring over the tomes of his own literature he dreams the same dreams and hopes the same hopes; in his external, material life he is a child of his own time, the busy and unromantic nineteenth century, a French, German or American citizen, he is inspired by the ideals and imbued with the feelings, sympathies and prejudices of his place and time, and, most modern in his ambitions, in all the walks of life he lustily competes with his fellow men whose origin is, as it were, from yesterday for the prize most esteemed in these latter days.

Is it not self evident that the problem of education among such a people, perfectly homogeneous in blood and origin and mainly so in religion and customs, but scattered among a hundred different nations and subject to the influence of almost as many varying languages, habits of life and degrees of civilization, is peculiarly difficult if we desire to do justice to both of these equally necessary and justifiable elements of its intellectual composition, to prevent either from encroaching too much on the province of the other, to make the sons and daughters of Israel perfectly able to cope with the conditions of their surroundings, but without becoming exiles from their own spiritual world or strangers to their own brethren. Ever since the first destruction of the Temple and

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the commencement of the dispersion brought Israel into daily and constant contact with other peoples and cultures, the problem of the adjustment of these two differing elements into the Jewish life, was one which offered constant difficulty and was solved in different ways.

Almost from the beginning of the second Jewish commonwealth, or, to be more exact, from the time of its first contact with the Hellenic Occident and the first settlement of large numbers of Jews in the new Egyptian metropolis, Alexandria (under Alexander the Great and Ptolemy I. in the fourth century B. C. E.), the Jewish people divided into two widely varying bodies.

The Palestinian Jews and in their wake the Jewish inhabitants of Babylonia and Asia generally followed a strictly national course of development: their language, spoken and written, was the Hebrew, or its sister dialect, the Aramaic, their intellectual occupation was the almost exclusive study of the Bible, and the oral interpretations clustering around it. In the numerous academies (סדרא מתיבתא, כלי) which in course of time arose in their midst, the Law, written and traditional, was the only discipline pursued. The zeal with which the study of the law was pursued, we can see from the description which the Talmud gives of the instruction of Rab or Abba Areka, the first great Babylonian Talmudist, who himself had been educated in the Galilean house of learning of R. Judah Hannasi. Rab established a Talmudic academy or Sidra in Sura about 219 C. E. Twelve hundred disciples at once streamed from all parts of Babylon to listen to his teachings, of whom above a hundred of the more celebrated are mentioned by name in the Talmud. All of these disciples Rab maintained from the produce of his own estates. * The main sessions were during the two months Ellul and Adar, when the instruction lasted the entire day. These months were therefore called ירחי כלה "months of learning." †

A week before the chief festivals he delivered public lectures called Rigle, in which the entire population took part. The throngs were so great that many were not able to find

* Berachoth 62 B. Chullin 105 a † Succah 26 A.

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lodging in houses and were obliged to encamp in the open air. * This, with unimportant variations, was what might have been seen everywhere among the Jews of Palestine and Babylonia, a passionate devotion to their national language and religious culture and indifference to foreign thoughts and views. Only the practical arts were cultivated to the extent deemed necessary to secure independence and a safe financial condition. How utterly different was the state of affairs among the Hellenized Jewish communities of Alexandria and elsewhere. These Jews, although they were not like the so-called Hellenists of Palestine just previous to the Maccabean wars, traitors to their religion, became, in everything but faith, perfect Greeks. They forgot the Hebrew language entirely, and did not use it even in the synagogues, they were utterly ignorant of the oral Law and became acquainted with the written Law, if at all, only through the inadequate medium of the Greek Septuagint translation. They lost the wisdom of their ancestors and in place of it acquired the arts and sciences of Hellas. † There must have been an unbridgable chasm between the thorough Oriental Hebrew of Palestine and Babylon and the Hellenists of Alexandria. But their estrangement from the true sources of Judaism had as its result that while they have left some valuable and interesting literary productions, their influence on the subsequent history of Judaism was practically nothing. They had lost the power to actively influence the development of their religion, whose destinies lay in the hands of the Oriental Jews.

These differences existing in antiquity are typical of the differences which confront us at the present day. The Middle Ages present no analogy.

The vast number of Jews whom the second destruction cast broadcast over the face of Europe belonged to the Palestinian-Babylonian type. In their midst the Hebrew language and the study of the Bible and Talmud were zealously maintained, and they remained in constant intellectual communion with the sources of Jewish religious authority in the East as long as they continued to exist. Even their adoption

* Succa 26 a. Philo against Flaccus II. 8 m 525, Tosephta Succa 4. † Yoma 38 a.

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of the languages of the peoples among whom they dwelt, as their colloquial idiom, did not affect the continued literary use of the Hebrew and the study of Bible and Talmud, so that it was possible for a vast Neo-Hebraic literature treating on all subjects which interested Jews to be called into existence. To be sure differences arose between the two main bodies of Jews known as the Sephardim or Spanish and Ashkenazim or German and Polish, the former assimilating more closely to the life of their Christian or Mohammedan neighbors, and early appropriating much of worldly culture, while the latter, in the absolute seclusion of their Ghettos or amidst their semi-civilized Slavonic surroundings, tended more and more to isolated development of their own peculiar characteristics, disadvantageously affected by suffering and privations and intellectually to a one-sided Talmudism, but the difference never became acute. The Spanish Jews also zealously maintained the Hebrew language and studies, so that not only the most distinguished representatives of general Hebrew literature, poetry, philosophy and so forth, but, in particular, some of the greatest lights of Rabbinism have issued from their midst. Talmudism reached the highest pinnacle of its development in Poland in the 16th and 17th centuries, and there has remained its chief stronghold up to the present day. Following in the footsteps of Rashi and the French Tosaphists, the Jews of Poland brought the study of the Talmud to its highest limit. Among all the Jews of the world, those of Poland were the last to commence Talmudic studies, but they pursued them with such ardor and devoted to them such untiring industry and keenness of intellect that the dead letters seemed to take new life under the warmth of their enthusiasm which enkindled, as it were, electric sparks of intellect and developed streams of brilliant thoughts. Through the influence of three especially distinguished rabbis, Shalom Shachna, Solomon Luria and Moses Isserles, Talmudic acquirements became the universal ambition of the Polish Jews. Everywhere Talmud schools arose with profoundly learned rabbis at their head and were densely packed with students. The ambition was to say something new

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(חדושים), to discover a new explanation of a difficult passage. The great semi-annual Polish markets were made the occasion of conferences and of making known the new ideas and discoveries. Hundreds of rabbis and many thousands of eager disciples assembled in summer at the markets of Zaslaw and Jaroslaw, and in winter at Lemberg and Lublin. Public discussions were held in which any one might participate. * The disadvantages of this intense Talmudic study were, however, hardly less than the advantages. Through the neglect of everything else the Jews of Poland received what we might call a Talmudic attitude. Hairsplitting subtility became the rule, every ordinary conversation resembled a Talmudic discussion, all other arts and sciences, and even speech itself decayed and withered. This condition of things remained practically unchanged until modern times.

The nineteenth century, with its stupendous progress and revolutionary changes, and especially with emancipation, tore our people out of their isolation and called them out upon the stage of life side by side with their new fellow citizens. Everywhere the cry was heard to assimilate with the nations among whom they dwelt, in Germany, to become Germanized, in France Gallicized, in Hungary Magyarized, and, as far as it meant to accept the language and culture of the land, it was perfectly correct and justified. But by too many it was construed to mean the abandonment of every distinctively Jewish practice and custom. The spirit of the age, they thought, demanded this sacrifice of them and, according to the extent of the sacrifice which they thought this fraternization required, they fell a prey to radical reform or apostasy. But others, who remained religiously faithful, went so far in their obedience to the fancied call of the age as to educate their offspring almost exclusively in the secular branches while limiting their instruction in the genuinely Jewish subjects to the veriest minimum. Thus we may today witness the singular spectacle of whole communities, notably in England, Holland and parts of Germany, strictly even rigorously orthodox in faith and practice and yet en-

* From the יון מצולה of Nathan Hannover

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tirely ignorant of all but the rudiments of Hebrew and for whom Hebrew literature and Talmud are but meaningless names. The dangers of such a situation are clearly apparent. It cannot be permanent for as the sages say אין בור ירא חטא ולא עם הארץ חסיד which I would render "the preservation of the true Jewish sentiment cannot be expected from those whose education and training in nowise differ from that of their non-Jewish neighbors." Others, again—but these a daily diminishing number—in despair at the inroads which the time seems to be making upon Judaism, have retreated, as it were, with a few adherents from the scene of conflict and have tried to reproduce amongst themselves the conditions of the bygone centuries, claiming that the only safety for Judaism is in an utter and entire disregard for external conditions. It is self-evident that Orthodoxy derives no strength from this element, which the stern condition of real life will always tend to render evanescent.

Israel must assimilate itself to the conditions and culture of the nations among whom it dwells, and whose citizenship it enjoys. Especially in this country where the full rights and privileges of citizenship and equality are ours it is our duty to become completely Americanized in language and culture, but we need not, on that account, sacrifice our identity nor give up the beautiful and sacred language and literature which we have inherited as Jews. From our spiritual world, our most precious and holy domain, we should never be exiled, least of all by our own act. The Hebrew language and literature, Bible and Talmud and the history of Israel in all ages should be familiar to every reasonably intelligent person of Jewish faith I would have the female sex also familiar with our sacred tongue. What we need is a thorough Hebrew public school system which, by constant daily instruction, shall give us a generation well equipped with Hebrew lore, who shall be equally prepared for their duties as Israelites and for the serious tasks of life. The Polish *Cheder* and the American Sunday-school are equally unfitted for this purpose, the former teaches a great deal of Hebrew, but in an

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unsystematic and uncouth manner; the latter is notoriously inefficient, often a mere farce, and its graduates upon leaving it find it even easier to forget than it was to acquire the indifferent smattering of knowledge taught within its precincts. The proper training of rabbis is to-day the greatest educational problem in Judaism. The training of the Yeshiba will no longer satisfy our needs, for it produces one-sided Talmudists devoid of those accomplishments which arouse respect in the eyes of the world and fit men for representative places; and the mere deciding of *Issur* and *Hetter* can no longer be the limit of the rabbi's vocation; but the so-called *Jewish College*, which only trains shallow through eloquent talkers, well acquainted with the sociology of Spencer, but utterly ignorant of the *Yoreh Deah* fails even more signally to fill the aching void. We need for the sacred office men thoroughly at home in the Talmud and all branches of rabbinical literature; not that they need be called *Gaon* or *Harif* or *Muflag*, but capable of worthily expounding the faith and correctly interpreting its laws, and who shall also be thoroughly educated in the secular branches, and eloquent and stirring preachers who will grace by their occupancy the Jewish pulpit. Such men alone will be able to cope with our peculiar difficulties, for they alone will be really American Jewish rabbis. I would have their whole training, both secular and Jewish, conducted in a seminary or college thoroughly equipped in all branches; for while I believe in the youth of both faiths coming together in common non-sectarian schools in order to facilitate future friendly intercourse, such a matter as the training of the future spiritual leaders of Israel is so sacred and important that it ought to be conducted entirely under the superintendence of conscientious Jewish instructors and in connection with the dormitory system, in order that the whole life of the candidate may be under observation, and every evil tendency may be nipped in the bud. In this manner alone can America hope to obtain the rabbis which it seeks and requires. This is the ideal of our Jewish Theological Seminary which at present it can only incompletely realize, and which will remain unattained until some Mæcenas, by his appreciative liberality, enables it to so equip itself as to become most complete and efficient.

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WINTER.*

By Benjamin Franklin Hays.

UPON the air a solemn stillness broods,
Save where the oaks their naked boughs uprear
Toward the sky, in rugged restlessness;
Like some mute prisoner with hands upraised,
Who strains his iron bands to break, and tugs,
And fails, and chafes at his captivity.

All barren lies the breast of earth, and cold:
Grim pines with suits of sombre green, or clumps
Of starvéd grass, sole witnesses remain
Of warmth, and life, and days of golden ease—
The meadow brook, a crystal captive lies,
The music of its thousand voices stilled.

No longer leaps, 'neath shade of leafy green,
With sudden silver cleaving of the air,
From quiet pools, the rainbow-tinted trout.
The wandering wingéd host of summer's days
Are gone; and scarce a sound is heard, save when,
With deep discordant notes among the pines,

The north wind whispers of the coming storm,
That gathers darkly as the night comes on;
The gale more fiercely blows, and cold; obscures
The shimmering silver rays of rising moon,
And like a mantle of the softest fleece,
The cold earth robes herself in driven snow.

* Expressly for the Menorah.

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HEINRICH HEINE'S WIFE*

By Helen K. Weil

CONSTANCY was not a quality of Heinrich Heine's character. We might compare him to a butterfly, fluttering from flower to flower, for he loved much and often, and only one being comprehended, from the first moment of their acquaintance, the possibility of captivating the heart and establishing the life happiness of the gay and sentimental poet. This was his "Nonnotte," his "Juliette," his stout, pretty child Mathilde.

The poet's expression—"disfigured by party hate and favor, his portrait changes in history"—might be applied, *mutatis mutandis*, to Mathilde.

Even during the existence of her husband, but especially after his decease, was this woman attacked and insulted. She was charged with being a light-minded grisette, not possessing any cultivation, indifferent to the responsibility of an invalid husband, and numerous other accusations of a similar character. The world joked about this misalliance of genius, as it called it, and blamed Heine for forgetting himself so far as to marry this unimportant personage. Men and women equally condemned him. It is comprehensible that she should be placed in an ambiguous position by her own sex, but that men, who are wont to judge more objectively, should also slander her is most pitiable.

Of all these detractors, Alfred Meissner is least excusable. Although he expressed himself very sympathetically towards Mathilde in his memoirs, which appeared immediately after Heine's death, he altered his tone completely a few years later, endeavoring to charge her with things for which there was not the slightest foundation.

If Mathilde is misjudged too much on one side, she is praised too highly on the other. There exist many panegyrists of the poet who do not wish to perceive any faults in the

*(After the German of Dr. Adolph Kohut.)

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character of his life companion, and consequently picture her surrounded by a halo of womanly perfections and graces which she did not possess.

In *Ueber Land und Meer*, shortly after her death (1883), we endeavored to give an objective portrait of the woman who acted such an important part in the life of the poet. What was there but slightly touched upon shall here be thoroughly and comprehensively stated. We shall endeavor to represent Mathilde and her relations to her husband as they were in truth, without prepossession, but also without exaggeration.

Heinrich Heine had quaffed with full draughts the cup of Parisian amusements. He was *blasé* in its most complete sense when he first encountered Mathilde Cresence Mirat in 1834. This occurred neither at an art exhibition nor lecture room, but in the shoe store of Mme. Maurel, whom she served as a clerk. The fresh and blooming *parisienne* pleased the poet, and love mastered his heart immediately. He was a frequent visitor of Mme. Maurel's store, and it was not long before Mathilde concluded to leave her employer, who was also her aunt, and unite her fortunes with his. It was decided that she should be placed at the *pension* of Mme. Parte, at Callot, in order that she might receive some cultivation. This was certainly quite necessary, for at that period she was unable to read or write.

Mathilde was still a very young girl. When was she born? According to Julia she first saw the light in 1815. She came from Weiler Vinot, in the territory of the Seine and Marne, and was the illegitimate daughter of a rich nobleman. Her correct name was Eugenie. It was Heine who called her Mathilde. Possibly this caprice owed itself to the poet's remembrance of his cousin Mathilde Heine, his first love. She was born in a farm house in the southern portion of Vinot. At the age of sixteen she accompanied her aunt, the above Mme. Maurel, to Paris. After a year's time she visited Vinot, but as she could not agree with her mother, who had married a certain Dubru, she returned to her aunt.

Without a doubt the first impression which Mathilde made upon the poet, was a sensual one. The peasant, and

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shop girl, was as we have said, very pretty, naive, natural, joyful, mischievous, and above all virtuous. She affected Heine, like, Christiane Vulpius did Goethe, who was also opposed to a blue stocking, and prized genuine artlessness above everything.

Like most young girls, she was fond of adornment, but disdained all toilette artifices, as she impressed through the charm of her own personality. Alexander Weill, who was quite intimate with Heine at that time, describes her appearance as follows. "Her figure was of perfect classic beauty She was as though chiselled in marble. She was fond of laughing, for she was aware when doing so, she revealed between two rosy lips, two rows of dazzling teeth, and carried a most becoming dimple in her cheeks. She frequently burst into a hearty, sonorous laugh. What was especially attractive about her large eyes, was the hidden smiling glance, which like the moon, through a veil of clouds, glimmered through the lashes. Her rather short hair, was a a dark chestnut brown, contrasting most beautifully, with the brilliant whiteness of her complexion. Her greatest charm was in her mouth and voice. And the only thing to be criticised, was the brow upon which the hair grew too low."

Heine's appearance also succeeded in interesting the young woman. Malignant malady had not yet attacked him. His long light brown hair caused him to seem, despite his thirty-five years, younger than he was.

According to the statement of Alexander Weill, Heine was in 1834, small and youthful, with negligently distinguished manners. His Greek nose, with its open lively nostrils, and his finely formed mouth, around which a sardonic smile frequently played, though quickly changing to an amiable expression, did not betray Jewish origin. His small soulful eyes threw piercing glances. The brow was high and broad. His somewhat heavy gait was the only feature which evinced the Jew.

Caroline Jaubert says he possessed fine society manners, and his conversation was clever and attractive. His memory, his imagination, were wonderful; his descriptions, particularly

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those of rural nature, transporting. He enjoyed a laugh over his little wickednesses, and satires, and as though to soften them, he would not spare even himself, with ridicule.

Mathilde Mirat had never heard of the German Poet, Heinrich Heine, she did not know that he was a famous man; that was an indifferent matter to her----she loved him, for himself, and it must be emphatically stated, that she remained devoted and faithful to him until the end of his life.

Mathilde was a pure and virtuous girl, and that is saying much, when we consider that she was poor and beautiful, living in Paris and surrounded by all forms of temptation.

It is unmistakable that Heine loved her passionately, that the possession of her made him boundlessly happy, and that he was as jealous of her as a Turk. Only such a mighty, absorbing love was able to ensnare him sufficiently, to conquer his lax principles, and to change him from a *blasé* cosmopolitan into an earnest and thoughtful husband.

In letters written at this time to his friends, his ardent love for Mathilde issues forth with elemental strength.

The first intimation of their relation is found in a letter to August Lewald, dated April 11, 1835: "How shall I excuse my silence to you? And you had the kindness to suppose that your letter to me had been miscarried. No, I shall express the entire truth. It was received, but at a time when I was over head and heels in a love story, from which I have not yet extricated myself. Since October nothing save it has had the slightest import for me. I neglect everything, and see nobody. At most, I heave a sigh when thinking of my friends. Sincere writing I cannot attain, and that is all I can tell you to-day, for the rosy waves roar still around me, and my brain is so benumbed by the raging odor of flowers that I am in no condition to converse sensibly with you. Have you read King Solomon's Song of Songs? Well, read it again, and you will find there all I might say to you to-day."

Eight weeks later he writes his publisher, Julius Campe: "I have been so agitated for the last four months, the waves

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of life have enveloped me so powerfully, that I could hardly think, much less write to you. I, fool, thought that my time of passion had gone, that I could never again be immersed in the whirlpool of raging humanity, that I was like the eternal gods in peace, discretion and moderation, and see, I rave again like a madman, like a most youthful mortal. Now, thanks to my undestroyed strength of mind, my soul is again appeased, the excited senses tamed, and I am living serenely and peacefully at the castle of a beautiful friend near St. Germain,* among a circle of noble men and women. I think my spirit is now cleansed of all dross."

If Heine thought his *liasion* with Mathilde a passing one, he deceived himself. His love for her grew from year to year, and he was at last obliged to convince himself that it was necessary for him to form an alliance with her for his entire existence. He introduced her to his friends as his wife, and no one with experience took exception to this union, for such *ménages parisiens* are quite common in Paris.

The longer Heine knew his beloved, the higher grew his esteem for her purity of thought, and she taught him to prize the female character more than ever before. "By the term wife," remarks Heine in a letter to Campe, "I understand something more than the lawful mate, coupled by match-makers and priests." He says to August Lewald: "Mathilde has grown to be a good housewife, in spite of her whimsical temper, and our union is equally as moral as the best in their "*Krähwinkel.*"

Not alone during their honeymoon, but in the first years of his young marriage, he enjoyed the most undisturbed happiness. That period belongs, perhaps to the most fortunate of his life, and when we read those idyllic expressions in his letters, we hardly recognize the old scoffer, Heine.

From Condry, near Plessy, where he was sojourning during May, 1836, he writes to Lewald in the serenest mood, and the true sunshine of blessedness rays across these pages: "My Mathilde is seated near me, close to a large fireplace, working upon my new shirts. The fire does not burn too

*The Princess Belgio-Joso.

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rapidly, is not in a passionate mood, and only betrays itself by a mild smoke. I have spent the time recently in Paris, and Mathilde gladdens my life by continuous whims, and only seldom am I possessed of the thought of poisoning or asphyxiating myself. We shall possibly bethink ourselves of another form of suicide, perhaps through the perusal of some tedious book."

He is worried at times by the capriciousness of the "dear being," and is jealous of her without cause.

Frequently during the first years of their union, Heine thought of separating himself from her, for her wilful and passionate nature was often a cross to him. But such intentions sped rapidly away before a glance or a smile from his pretty and tenderly-loved wife.

Heine never regretted his choice; his letters and literary productions contain such eloquent expressions of his felicity, that it appears superlatively foolish when the attempt is made to represent their union as unhappy. The contrary! There have been few marriages where, notwithstanding most dreadful and continuous sufferings on the part of the husband, such uninterrupted and faithful love has existed.

In his book on Heine, which Alfred Meissner published shortly after the poet's death, he gave authentic proofs of our statement. He says: "We can be of the opinion that the poet might have chosen better; but we must confess that the marriage was characteristic and poetic. His wife's nature was as tender as possible, and her amusements the most harmless. To gossip with her parrot, to take a promenade with Pauline, her companion, on the Champs Elyseés, and afterwards narrate what she had seen; this was her life. Heine had a veritable horror of the strong-minded female. He was captivated by Mathilde's harmless talk, her serene temperament and excellent disposition. She had a crucifix and a little wax Jesus in her chamber, and was fond of prayer. Heine never disturbed her in these devotions. 'She is a child, a perfect child,' he loved to say—and he was right."

He was fond of teasing her, and representing himself as

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suffering from her whims and caprices. Her slight, but quickly awakened anger, which was not more formidable than that of a canary bird, amused him greatly.

"I shall leave," said he, most earnestly, "all my possessions to Mathilde; but only on one unalterable condition!"

"Ah! how can you talk of such matters!" cried Mathilde.

"What is the condition?" demanded Alfred Meissner.

"That she must remarry immediately."

"What a *bizarre* idea."

"Yes," continued Heine, "you must accept a husband in order that some one shall still exist who will sincerely mourn my departure."

Heinrich Laube also confirms Meissner's assertions. He reports, Heine's chief happiness consisted in her naive conversation. To his last moment he considered himself blessed in his possession, and he himself demonstrated something artless and childlike when speaking or describing her.

The drollest thing was when she demanded if it indeed were true that her Henry was a celebrated poet?

He overflowed with enthusiasm when writing of Mathilde to his kindred. In a letter to his brother Maximilian, 1843, he says: "My wife is a good, artless, cheerful child, as capricious as alone is possible to a French woman. She does not allow me to sink into the melancholy reveries for which I so incline. She has been loved by me for eight years with a tenderness and passion bordering on the fabulous. Since then I have tasted a most bewildering mixture of felicity and trouble—more than my sensitive nature can bear."

We have mentioned that the scoffer and freethinker, Heine, never interferred with his wife's religious life. Indeed, he was rejoiced to see her attend church in gay and charming attire.

"It is well," writes he, "that women should possess a positive religion. If the majority of them are evangelically inclined, is uncertain. At all events, feminine Catholicism is very salutary for the husbands. If the wife has erred, she

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does not retain the trouble, for as soon as she has received priestly absolution, she is again cheerful, and does not ruin the husband's temperament, or his soup, by sulking and brooding over a sin for which she held herself accountable to repent by gloomy prudery, exaggerated and quarrelsome modesty. The confessional is useful also in other directions. The sinner does not permit the awful secret to weigh upon her long; and since women in the end reveal all they know, it is better they should confide certain things to their confessors, instead of running into the danger of imparting through delicacy, or pricks of conscience, the dreadful secret to their husbands."

On his sick bed Heine's thoughts were constantly occupied, so that the remainder of Mathilde's days should be passed in security. It was painful to him that he had saved and husbanded so little in the days of his prosperity, and he sought to atone for the omission with all his might. For her it was he exerted his last strength, and each article of his will is a witness of the solicitude which he carried with him to his grave.

She certainly bore no share in his intellectual productions or struggles, but she existed for him only, and remained during twenty long years his loved and constant companion. He liked to say she had never read a page of his works. We might think this would have dampened or angered him; but no, it was only a source of amusement to him.

It has already been stated that the poet was eager that Mathilde should be able to atone for her lack of early education. She was placed therefore, at a school, where he was only permitted to see her on Sundays. Henri Laube tells how Heine allowed him to accompany him there one day, the occasion being a ball given by the pupils. They were to see the "Little Wife" dance. She was by all odds the largest one present, but danced, to the great amusement of her husband, as maidenly and gracefully as the smallest "*Backfisch.*" Each step in the progressing cultivation,

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particularly in geography and history, was food for his comical remarks.

It made him happy that his friends should celebrate the charms of his "whimsical angel." In truth there exist many German and French poets, who have inscribed lines to her. For this purpose, an album which he himself dedicated, was instituted. Gérard de Nerval, the early lamented French poet, wrote the following verses:

Vous avez les yeux noires et vous êtes belle,
Que le poète en vous voit luire l'etincelle,
Dont s'anime sa force et que vous envions.
Le génie à son tour embrace toute chose;
Il lui rende sa lumière, et vous êtes la rose.
Que s'embellit sous ses rayons.

It was a great mortification to Heine that Leon Gozlon, should have been so tactless as to write these words in Mathilde's album.

"There is but one way to get rid of an old love. We marry her."

Mathilde and Heine would certainly have continued to exist many years in this manner, if a circumstance had not transpired, which made it the lover's duty to provide for the future of his companion. This could only be accomplished by making her his legitimate wife. The reader understands we refer to the Heine-Strauss duel. The poet was averse to entering the danger before assuring the future of his dearest possession on earth.

The duel occurred September 7, 1841, and eight days before, the poet united himself, by all the laws of God and man to his Mathilde. Shortly after, he made his will, constituting her his sole, and universal heir.

Through the poet's letter, we perceive that he took this weighty step, with much joy. He informs Julia, September, 1841: "I announce to you the event, which has been withheld from you a few days---namely---my marriage with the lovely and pure being, who has tarried, under the name of Mathilde Heine, so many years at my side; who has always been honored and esteemed as my wife, for only a few gossipy

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Germans have dared to slander her. I accomplished her vindication through legal, and ecclesiastical authority, simultaneously with that of my own honor."

He was at that time at the zenith of his fortunes. He and his "Frauscher" took possession of new and better lodgings. "I am living very genteelly," he writes, "and am so happy that one would scarcely believe me to be a German poet."

* * * * * * *

This marriage exerted an unmistakably good influence upon Heine's productions. The care for Mathilde's future spurred him to more diligent exertions. This occasioned the writing of an introduction to a new German edition of "Don Quixote," a number of letters on the condition of the French stage for the *Universal Theatrical Review*, conducted by August Lewald, and the illustrations to Shakespeare's "Maids and Matrons."

The poet's wife was given to whims, which were criticised and gossiped about in Paris and Hamburg. One of such was her fondness for the feathered and animal tribe. She loved parrots especially, and Julia says he had seen her have a legion of birds, which she alone attended. She also possessed a collection of dogs.

The following story, which the invalid poet reported to Meissner, is a proof of her devotion to her parrot Cocotte: "I was very uneasy yesterday," says Heine. "My wife had completed her toilette early in the afternoon, and gone out. She promised to return by half-past four, and she failed to do so. The clock struck half-past five, and she did not come; half-past six, and still she had not returned. It was eight o'clock, and my worry increased. Had she grown weary of her sick husband and consequently departed with some cunning betrayer? In my painful anxiety I sent the nurse to her room to discover if the parrot was still there. Yes, Cocotte was still there. A load was lifted from my heart, and I breathed again. Without Cocotte the dear one would never have gone away."

But she bestowed her sympathetic care on man as well

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as beast. She was extremely charitable, frequently receiving in return the most shameless ingratitude.

Heine visited Germany, for the first time, after thirteen years absence in 1843. The cause of his journey was a desire to see his old mother and his sister Charlotte, and to make a new arrangement with his publisher, Campe. He traveled alone, but his heart remained in Paris with his Mathilde. He wrote her many letters during his journey, all of which contain a rich mine of deep and tender love. In one of these he jokingly calls her "Nounotte,' because of her piety, in allusion to the Jesuit of that name, celebrated through his polemic against Voltaire. He upbraids himself for traveling without her, and says it required much resolution to leave her alone in Paris. "I know all you do," writes he, "and what I am now unaware of I shall learn, without a doubt, later."

He is in constant worry, and we read in a letter, dated Nov. 5, 1843: "I think of thee continually, and I do not dare to be at rest. Undefined and troubled thoughts haunt me night and day. My God! my God! for fourteen days I have not heard thee twitter. I am so far away from thee—it is a veritable exile."

He announces with joyful enthusiasm that he has arranged with Campe for the provision of her future. "If I die," writes he, "this revenue will be inherited by you, and my publisher must pay you yearly. It is the duty of every man to assure the fate of his wife, and to spare her litigation in case of accident; it is not a merit, but an obligation.'

A year later the poet and his beloved journeyed to Hamburg, but the anticipated hearty reception from his family was lacking. The Princess della Rocca maintains that it was due to Mathilde that any intimate concact was impossible. And why? We hear: "Her Parisian customs, her French nature did not agree with our German manners, and, besides, she herself could not feel happy in our midst, for she was not *lov d*, but only *tolerated*." The poor child was so mortified by this conduct that she returned to Paris after fourteen days absence, leaving Heine in Hamburg.

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Even upon his mattress grave the poet never wearied of asserting to those who visited him how happy Mathilde made him. In the spring of 1848 he said to Fanny Lewald: "I have an unusual wife, whom I love inexpressibly, whom I have called my own for thirteen years without jealousy,* unchangeable, and in entire freedom. No outward pressure has bound us together, and it is only recently, to assure the future of my wife, that I have bent myself to the yoke of a legal marriage. Often during my sleepless nights am I still terrified at the blessedness of my life, do I yet shudder before the completeness of my fortune. I have often joked and affected to be witty at the expense of these things; but my thoughts have more frequently been earnest ones. No deed of law can strengthen love, it requires freedom in order to exist and grow."

It is a slander that Mathilde neglected her husband during his illness. She did all in her power to buoy him up, physically and morally. Caroline Jaubert, certainly a classical witness in this respect, says: "The young and lively woman had a rather difficult existence. The most creditable things can be said in regard to her conduct towards Heine, both as wife and nurse. The sound of her voice and never disappearing vivacity exerted a continual charm on the poet, and was the sole gleam of sunshine in his awful situation. He assured me many times that he was frequently recalled to life by this strong, cheery voice, in moments when his soul longed to mount into the unknown. When the bright tones of his wife sounded to him from the neighboring room, Heine would cease conversation, listen with a pleased smile until everything was again quiet."

It was inevitable that it should have been a blessed necessity with the poet to immortalize in song his tenderly-loved companion. Indeed, the existence of these charming lyrics are the best refutation for her calumniators. Mathilde's sweet nature and her husband's tender love for her, are especially evinced in the three poems—"To the Angel,"

*Not to be taken literally

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"Babylonic Sorrows," and "I was, O Lamb, appointed a Shepherd."

During his last years, when Heine was burdened by the curious and intrusive visits of his countrymen, it was Mathilde who protected him from such idle busybodies.

The last wish of the dying poet was fulfilled. His widow never suffered want, for his relatives and publishers provided her with a good income.

Towards the latter period of her existence, we hear very little of Mathilde, save when, in defence of her husband's memory, the still stately woman would leave her retirement to battle for him with the greatest vigor. Despite numerous matrimonial offers, she remained faithful to him to the end of her days.

It is a remarkable coincidence, or shall we call it decree of fate? that almost to the very day, twenty-seven years after Heine's burial, the tomb in the Montmarte Churchyard at Paris was reopened, and the coffin of her whom he most loved on earth was laid in the stone-walled crypt at his side.

From all which has been said, we perceive that Mathilde Heine was not an ideal or highly-cultivated woman, but an ingenious soul, full of practical sense, a woman who loved Heine, who was faithful to him, and who made him happy.

And *man* and poet that he was, his poems have immortalized her worth.

BROWNING

By George Meredith

Now dumb is he who waked the world to speak,
  And voiceless hangs the world beside his bier,
Our words are sobs, our cry of praise a tear;
  We are the smitten mortal, we the weak;
We see a spirit on earth's loftiest peak
  Shine and wing hence the way he makes more clear;
See a great tree of life that never here
  Dropped leaf for aught that age of storms might wreak.
Such ending is not death; such living shows
  What wide illumination brightness sheds,
From one big heart to conquer man's old foes—
  The coward and the tyrant—and the force
Of all these weedy monsters' rising heads,
  When song is talk from springs of turbid source.

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GENEROSITY: A ROMANCE OF TO-DAY*

By Nora Vynne.

Chapter I

CHRIS Whelan came out from the theatre in a state of mental exaltation: the play he had been seeing was tragic and the hero heroic—very heroic, very noble and self-sacrificing. In the auditorium the women had all been crying their complexions off, and the men, who were just as much moved, had had the additional excitement of trying to look as if they were not.

Chris Whelan had not been crying; the play had had a different effect on him; he felt stirred, awakened, exalted, and almost envious. He had felt the grandeur of the story so keenly that he envied the great actor who had played the hero's part his opportunity of self sacrifice as intensely as if the sacrifice had been a reality.

Fate had been very kind to Chris Whelan. He was young, strong and impressively handsome; he was rich, well-born and well-mannered, and thoroughly well-liked; but yet he was not exactly content, because (impossible as it may seem in the nineteenth century) he would have liked to be a hero.

He had tried such means of self-sacrifice as appeared open to him; he had gone in for slumming when it was the rage, but he did not catch a fever, nor lose his life nobly rescuing some one from anything disagreeable; moreover, several of the ladies with whom he worked showed signs of falling in love with him, so he gave up slumming as a failure.

He had tried politics, choosing an unpropitious time to attach himself to an unpopular party, but did not find even that successful as a means of self-sacrifice, for his colleagues simply worshiped him, and none of his old friends made the least difference in their behavior toward him. Some of

* From Belgravia.

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them indeed were more conspicuously cordial than ever, either because they wished to show that they too were capable of magnanimity, or because they had been rather jealous of his popularity while he had been on their own side, and they were glad to get rid of him.

On this particular night he walked homeward, feeling very discontented indeed; the paths of romance and self-abnegation seemed closed against him, he seemed doomed to perpetual enjoyment, which is commonplace and prosaic. He was so wrapped in his own thoughts that he scarcely noticed when some one touched him on the arm.

"Hallo, Davis," he said absently, "where do you come from?"

"I have been to your rooms," said Davis; "they told me there where you were. I tried to wait till you came in, but I got so impatient I couldn't keep still, so I came to meet you."

Whelan was still only half recalled from his own castle-building. "All right; do you want anything?" he said.

"Yes, I want—generosity."

Davis would rather have said "justice," but some instinctive knowledge of his friend's character told him that he would be much more likely to get what he wanted if he called it by the more attractive name.

To be just is only one's duty, that is why one so seldom does it; but there is something flattering to one's vanity in the mere name of generosity.

Whelan was thoroughly interested now. "You are in some trouble," he said, "and I can help you. Come into the Mall and let me hear"

They walked along slowly in the shadow of the trees, silent at first, but presently Davis began his appeal.

"Chris, old fellow," he said, "we have been friends a long time."

"We have, and mean to be, come what may"

Whelan half expected a confession of murder, forgery or bigamy, or perhaps all three, and was fairly revelling in the thought of how steadfastly he would stand by his friend.

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Davis went on :

"You are a lucky fellow, Whelan ; you are rich, popular, in good society, a favorite with the best sort of women."

"Well, yes," said Whelan. It was all true, and he did not see any need to deny it. "Well, yes, what then?"

"On the other hand, I am -well, not anything to look at or to talk of—a person of no account whatever. I want you to see clearly how much that is worth having you have, and how little I have. I want you to recognize this and be generous."

"I have not many virtues, Tom," said Whelan warmly, "but I know what friendship is, and I shall not fail you. Speak without any more preface; what form is this generosity to take?"

"I want you to give up Madge Parry to me."

"Good God!"

Whelan stopped dead short in the middle of a crossing This sort of sacrifice had never entered his mind Davis had fairly to drag him out of the track of the cabs that were rattling past ; the two sat down on a seat in the shadow of the trees.

"I am asking a good deal, I know," said Davis, "but I am asking it of a man who can afford to give, and, as you said just now, I don't think you will fail me. I have very little in the world ; I can't think you would have the heart to take from me the little I have, seeing you have everything you could desire. Any woman would fall in love with you There is only one in all the world for me. She was on the verge of caring for me when you came on the scene. She will care for me again if she does not see you any more. Let me have this one piece of good luck, Chris - spare it to me out of your affluence. There's Lady Lily Levison, who used to share your Whitechapel wanderings, she'd have you any day, and small wonder ; or McNamara's daughter, the beauty, proud, as she is, she would be prouder to marry you. Among all the women who would be ready to marry you. can't you find some one else, and leave Madge to me? Why, with all

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your advantages, any woman who was not a fool would jump at you."

"You forget one thing," said Whelan slowly; "any woman won't do. I am fond of Madge Parry——No," he went on after a pause, "no, Tom, I can't think of it."

But the answer showed Davis that he had been thinking of it.

They sat silent for a moment or two, and then Davis tried again.

"You remember that fellow in the Bible, Christ, that we used to hear about when we were boys The great man had flocks and herds without number, you know. The poor man had only one little ewe-lamb. You are in the position of the rich man: dont take her from me."

"It's altogether different," said Whelan, whose Scriptural knowledge was vague, but practical, since he mixed the allegory with the fact, and between the two made out his case. "It's altogether different: Miss Parry don t belong to you, like the lamb did to the fellow in the story, and he was cheated out of it, while no one is acting unfairly toward you. You did introduce me to her, I know; but I did not know you liked her, and if I had, the trial was as free to me as to you."

"That's all true." said Davis, congratulating himself inwardly on having taken the right line at first. "That's why I ask you for generosity and not for justice. Some men might say, 'I introduced you to the woman I loved, trusting you not to supplant me,' but I don't; I ask you, to give up to me, not because I have the best right, but because I have the greatest need. I love her as a prosperous man such as you cannot love. She stands instead of everything else to me. She is my riches, my society, my ambition, as well as my love; and what I have to offer? what means have I of winning her love in comparison with you? Don't you see how terribly handicapped I should be in a contest with you? What could happen to me but defeat? And I tell you that in this matter defeat will be bitterer than death. It will be hard to bear—such a blow from such a friend, from my friend, too, who is

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armed so much better than I that I have no chance against him"

"I can't help it Davis," Whelan said, but he spoke with less energy: "I can't help it. I am sorry it is so, I wish we were better matched, but I don't think I have quite so much the best of it as you seem to think. You have your advantages, too; you are very clever."

He was very clever indeed, for not only had he known what line to take and how to work it effectively, but he knew exactly when to stop. He heard compunction in his friend's voice, so he kept silence for some time to let it work fully. To do him justice, however, the cleverness was instinctive, not calculated; he was really pleading from the depth of his own feeling.

At last he spoke again.

"I've said all I can, Whelan. The thing is in your hands. I can't contend against you, as I said I've put the matter before you as strongly as I can; as to putting it as it is, as I feel it, that's impossible."

Whelan did not answer. He sat looking absently at the clear, silent, frosty sky. The Mall was getting empty now, and the cold, pure night air was quieting and pleasant. The surprise with which he had listened to his friend's request began to wear off; the feeling of exaltation which had filled him when he left the theatre began to reassert itself. He remembered how eagerly he had longed for an opportunity of self-sacrifice but half an hour ago, and was almost ashamed to see that, now his opportunity had come, it was doubtful whether he would avail himself of it. He looked across at Davis, and saw his attitude of utter and helpless dejection, he fancied, too, that he saw tears in his eyes, and was profoundly touched. At the moment his friend's pleadings seemed to him full of force and truth. There could be no question which of the two wanted (to use the only available word) Miss Parry most. Would it not be contemptible to use all his unquestionable advantages against a man who had absolutely no power of competing with him? So easy a victory would be no glory, but to resign a certain victory was true generosity.

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After a long pause he spoke.

"You think she will have you, Davis?"

"I am sure of it. If not, you can still try your chance, you know."

"Leave my chance out of the question and try your own, and I wish you success with all my heart, Tom."

(Concluded in our next.)

Open Letters

THE NEXT GENERAL CONVENTION OF THE ORDER B'NE B'RITH.

The next General Convention of the Order will commence at Richmond, the capital of Virginia, on the first Sunday of June next. Five years will have elapsed since the meeting of the last National Assemb'y, which was held in New York in March, 1885.

During this quinquennial period great events have transpired in the history of the Order. From being a purely American institution it has become international, extending its organization to Germany, to Egypt, Palestine, Roumania and recently to Austria. In each of these lands lodges have been established and Grand Lodges instituted in Berlin and Bucharest.

The number of lodges now reach 400 and the total membership over 25,000. More than one million and a half of dollars have been paid during these five years to widows of deceased brothers, and many desolate homes and bereaved hearts made happy in consequence.

Two new and magnificent Orphan Asylums, capable of accommodating over 700 children, have been erected in Cleveland and at Atlanta, and the two great benevolent institutions —the Touro Hospital and the Orphan Home in New Orleans, indirectly the work of, and directly supported by, District No. 7, have been either rebuilt or enlarged. The reserve Endowment Fund of the united Districts—those of Districts No 1, 2, 5, 6 and 7—amount to over $85c,000. During the year 1888–9, over $577,241 was paid out for benefits, and this sum does not include the donations and contributions of

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the Order to outside charities or relief, such as for schools in the Orient, the Dakotah and Johnstown sufferers and other similar worthy objects which have elicited the voluntary support of lodges and individual members.

In a material sense, therefore, there has been great and abundant benevolent work rendered to the cause of charity and humanity.

When, however, we come to speak of the intellectual or higher objects for wh ch the Order of B'ne B'rith was instituted, the showing is not as gratifying as we could wish. It is true THE MENORAH has been founded; that a num'er of literary circles have been formed; that the Maimonides Library has increased its volumes and readers; that we have had some remarkable essays printed and widely distributed—such, in particular, as those of Leo N. Levi, of Galveston. But these evidences of intellectual growth have been due more to the self sacrificing efforts and inspiration of individuals than to any concerted, united and deliberate action o: the Order.

It may be urged, however, that all these have been indirectly the outgrowth and development of the higher aspirations of the Order, and that the time has arrived when the Order will assume directly the fulfilment of these its loftier and purer mission.

In his annual report, Bro. Julius Bien, President of the Order, with his usual perspicacity and an eloquence worthy of the theme, justly remarks:

> From its very inception, the Order B'ne B'rith concentrated its efforts upon the development of the ideal which it pursued, which consisted in uniting Israelites "for the promotion of their highest interests and those of humanity," and to spread and extend this union with the hope of bringing within its circle the Israelites dispersed all over the globe. The material and mutually charitable features were but auxiliary—were but the shell inclosing the precious fruit. Circumstances conspired to draw the members off from the cherished ideal and transfer the interest to the material side. These circumstances consisted in the greater amalgamation of the Jews with the general society, and their participation in the common aspirations of the modern wo.ld and the overshadowing importance given to the financial questions. The facts were left out of sight that the need of education has not grown less with the accumulation of years; that the advanced education and enlightenment of our day had not furthered, as it should, the higher ideal of man, and that materialism and utilitarianism had displaced, in a great measure, former idealist.c pursuits.
>
> Thus, the young generation, possessing the advantage of more general culture, stand as much in need of guide to lead in the right direction a those who have been left behind in the general education, as instanced by

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the poor victims of intolerance and predudice who are driven from their homes and thrust into a strange world. Thus, the diminished attendance at the lodge room is not due to a change in the rituai or to the elimination of ceremonial, but to the want of comprehension on the part of the brethren of the sublime mission which the Order has assumed. Lodges and Grand Lodges have been fighting about the amount of maximum or minimum contribution, which should be paid in support of the endowment fund, and have neglected those features which constitute the *raison d'etre* of the Order. The lesson should and must be inculcated and constantly dwelt upon, that he who joins our ranks assumes a sacred duty and engages to labor with a band of men who are determined to contribute their share towards the redemption of the Jewish race from the ancient bondage. The money which he pays as annual contribution should not be considered from a selfish point of view, but from an ultraistic position. To help others, to assist in the elevation of the morally enslaved and physically neglected members of our faith is the primary object of the money paid in excess of the actual needs of the lodge, and the suggestion of measures and their practical execution for the attainment of these objects should and must become the highest aim of the brotherhood and of every individual member thereof, Grand Lodges and lodges must co-operate in this. The brethren qualified by disposition and education to step forth as teachers should be encouraged to do so. Then, indeed, will the Order be enabled to assume its true mission and become an important factor in the civilization of the age, a great lever in the advancement and ennoblement of our race.

These elevated and enlightened views deserve profound consideration and it is to be hoped will form the basis of thought and deliberation of those who shall compose the members of the Richmond National Assembly.

In future numbers we shall further discuss this subject and meanwhile we shall be glad to receive the opinions of thoughtful members in all sections of the country, thus by intelligent interchange of views wise measures and legislation may result to the perm nent good of the Order.

THE SILVER WEDDING OF MORDECAI LODGE OF NEW YORK.

One of the happiest celebrations which has ever taken place in the city was the 25th anniversary of Mordecai Lodge No 57, which came off at Arlington Hall, on Sunday evening, Dec. 1. Some five hundred guests, members of the lodge and their wives and daughters and prominent dignitaries of the B'ne B'rith were gathered on this festive occasion.

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The programme, which was arranged with excellent judgment and good taste by Bro. Secretary Kolasky, Chairman of the Committee, was carried out with great spirit and enthusiasm, both as regards its literary as well as social features.

The exercises consisted of an address of welcome by the Chairman, M. Kolasky, prayer by Bro. Dr. M. Maisner, address by G. Manasse, the President of the Lodge; "The Institution, Growth and Condition of the Lodge," by M. Kolasky; "The Finances of the Lodge," by M. Kempner, the Treasurer; "Benevolence," by E. Gumbiner; "Brotherly Love," by M. Markewitz; "Harmony," by Dr. S. Schaie; "The Departed," by J. Leben.

Bro. G. Manasse, the President of the Lodge, welcomed, in a most cordial and fraternal manner the assembly, and by his grace and tact made every one at once at home.

Bro. Kolasky, the veteran Secretary, made a most interesting address, giving an historical sketch of Mordecai Lodge and of the vicissitudes of joy and sorrow it had experienced during its life of twenty-five years.

Bro. Dr. Maisner, who spoke in German, presented an admirable review of the work of the Order in the United States, the great good accomplished in harmonizing the different nationalities and uniting all Israelites in the work of humanity and benevolence.

Ex-President Bro. Leben, in contradiction to his immortal name, but with no less appreciation and deep feeling, spoke of "The Departed Brethren" who had gone to join the "great majority;" and as he recalled the good deeds of some of the brave pioneers, their devotion and their affectionate and loving character many an eye filled with tears.

Bro. Dr. S. Schaie delivered a masterly address on the three cardinal principles of the fraternity, "Benevolence, Brotherly Love and Harmony," and his eloquent periods elicited the deepest attention and warmest applause.

Though one of the youngest members of Mordecai Lodge, Dr. Schaie gives evidence of being deeply penetrated with the true spirit of a Ben B'rith, and has a brilliant future before him.

Bro Kempner, the Treasurer of the Lodge, in spite of his seventy odd years, gave evidence of his undying enthusiasm for the welfare of the lodge as custodian of its funds. As he was about taking his seat, Bro. Wm. A. Gans, 1st Vice President of the Grand Lodge (in the unavoidable absence of Bro. Myer Hellman, the President), stepped forward, and in the name of Mordecai Lodge presented the

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veteran Treasurer with an elegant diamond ring as a mark of the gratitude and love of the members for the long and faithful performance of duty. Bro. Gans' address was exceedingly felicitous, and the response of Bro. Kempner showed how deeply touched he was by this unexpected mark of esteem.

Addresses were also made by Bros. Gumbiner Markowitz and Baranowitz full of fervor and devotion for the cause and promise that Mordecai Lodge would continue in the future, as she had in the past, loyal and active in behalf of every good and noble object At the conclusion of the regular programme the company adjourned to the banquet table, over which Bro. President Manasse presided as toast-master, and successiveiy evoked stirring and eloquent speeches from the official authorities of the Grand Lodge who had honored the occasion with their presence. Thus the company had the pleasure of hearing Bro. Gans (the present 1st Vice-President, and soon to be the Chief Officer of the District), who in his usual modest but eloquent manner delighted his appreciative hearers. Bro. Solomon Sulzberger, the Grand Lodge Treasurer, next entertained the guests in a happy discourse, and was followed by ex-President Bro. Morris Adler, who, on rising was greeted with a storm of applause, and who in his brief but earnest speech inspired all hearts with fresh love for the great work of the B'ne B'rith The beloved veteran Secretary Bro. S. Hamburger was in his happiest mood in his response, and Bro S. D. Sewards elicited great enthusiasm in closing the speech-making. The banquet being ended it was now the turn of terpsichore, and the nimble and fairy goddess speedily set all feet in motion as she moved to the strains of entrancing music her magic wand. The ball was a most joyous affair, happily concluded one of the most successful of celebrations.

Old Mordecai, of Shushan the heroic kinsman of the beautiful Queen Esther, "looked in" during the evening, and both he and her royal majesty smiled benignantly upon the gay and festive gathering, Proud of the glorious name they bear, proud of the history they have made during the first quarter of a century, the members of Mordecai Lodge have renewed their pledges of fealty, and intend making each of the twenty-five years to come till their Golden Wedding is reached, significant and notable for good deeds and glorious actions.

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ANNUAL MEETING OF DISTRICT GRAND LODGE NO. 1

The annual convention of the Grand Lodge of District No 1 will be held on the 26th inst, and will no doubt be one of great im ortance to the first jurisdiction of the Order B'ne B'rith of which body its membership composes nearly, if not quite, one-third. The past year, while showing no aggregate gain in the muster roll, has nevertheless been fruitful in the increased activity and renewed interest which has pervaded nearly every lodge. The good work inaugurated by his predecessor through personal visits and addresses, has been kept up by Brother President Myer Hellman and his associates, while the District Deputy Officers have exhibited an enthusiasm and energy fully justifying Brother Adler's anticipations, when in his annual message of last year he strongly advised the creation of these auxiliary collaborateurs.

Brother Hellman's administration will compare favorably with the best the District has ever known. His energetic revival of the building of a great B'ne B'rith edifice, which would provide accommodations for the officers of the Grand Lodge, meeting-rooms for the lodges, library and reading rooms for the Maimonides, and a great hall for conventions, assemblies and social gatherings, has created much enthusiasm, and has already secured nearly $70,000 towards a building fund, which will no doubt continue to elicit subscriptions, both on the part of lodges and individual members. According to the plans submitted, the project is both feasible and practicable, and if successfully carried out, must prove a good paying investment, while securing what the Order has so long needed in the way of a proper assembly building.

Another measure which the Convention will be called upon to take action is the question of Optional Endowment. This subject has been very widely discussed during the year, and the concensus of opinion seems to be strongly in favor of the affirmative of the proposition. District No. 5 adopted such an amendment last year at its annual meeting in Chicago, and we believe it has thus far been productive of increased membership. A similar proposition will probably be brought forward in the annual meeting of District No. 3 in Newark, with fair prospects of adoption.

It is to be hoped that if this measure should pass, it will provide for the admission of candidates above the ages of 45 as well as below that of 30. There are hundreds who would join our ranks above this age, who are now shut out owing to the endowment law. An

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optional endowment should be so framed as to admit this class who in reality by being *excluded* from all participation in the benefits of endowment, as well as from voting upon the subject, would be more unselfish, and valuable acquisitions than even those below the age of thirty, who would have the choice of becoming interested in the benefits of the law, if they should so elect.

We hear that Brother Hellman will decline a re-election, but we trust both himself and Brother Morris Adler will consent to be elected on the General Committee. The District can ill afford to dispense with the active services of such able and devoted officers.

DISTRICT GRAND LODGE No. 3, PHILADELPHIA.

We have received from Bro. David Klein, President of the Third District, a printed copy of the amendments to the Endowment Law, which are to be submitted to the biennial session of the Grand Lodge to be held in Newark, New Jersey, during the present month of January. Accompanying these amendments is an eloquent message of Bro. Klein, which explains in clear and convincing language the situation of the District and the urgent necessity for the proposed amendments. From such considerations we have been enabled to give the subject, it would appear to us that the General Meeting could do no better and more conscientious work than to adopt these proposed changes. It must be clear to all who have studied the question in District No. 3 that there is no other possible solution for the preservation of the Widows' and Orphans Endowment, and in point of fact, of the very existence of the Order in that jurisdiction. The very fact that so eminent an authority as our illustrious Brother, the Hon. Isidor Bush, favors the proposed new laws is sufficient evidence of their thoroughly excellent and practicable character.

In his address to the lodges, Bro. Klein thus presents the situation, and we warmly endorse his views: Your President and your General Committee were forced to face, with deep concern and aching hearts, this decaying condition and gloomy outlook of our Order. Remedial steps were peremptorily necessary, and your executive officers took into their council some of our foremost members, specialists and actuaries, among them our well-known and highly-esteemed Brother Isidor Bush, of St. Louis, who has made endowment and life insurance his life study and through whose guidance and wise counsel Districts No. 2 and 7 have attained such

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a flourishing and healthy position Bro. Bush first showed us by calculation, based upon the ages of our members from last October statement, and calculated in accordance with the American mortality table, that our present system would not carry us over seven years, and then we would have to succumb.

After months of consultation and the preparation of various plans which we had under consideration, his ever fertile brain, and true heart which beats only to ameliorate the ills of human kind, formulated the plan which you will find incorporated in the new law, and to prove which he made a most exhaustive calculation, showing its workings, so that we might easily carry the Order through for over twenty five years without any increase in our ranks upon its adoption. With confidence once more restored, the filling of our decimated ranks would then be a foregone conclusion, and a reserve fund of considerable proportions would be the sure and inevitable outcome.

Editor's Sanctum

THE following lines from Lowell will be read by many an anguished heart with that melancholy comfort which comes from congenial sorrow, and even in their very sadness breathes sweet consolation :

I had a little daughter,
  And she was given to me
To lead me gently backward
  To the Heavenly Father's knee.

That I, by the force of nature,
  Might in some dim wise divine
The depth of his infinite patience
  To this wayward soul of mine.

I know not how others saw her,
  But to me she was wholly fair,
And the light of the heaven she came from
  Still lingered and gleamed in her hair;

For it was as wavy and golden,
  And as many changes took,
As the shadows of sun-gilt ripples
  On the yellow bed of a brook.

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To what can I liken her smiling
Upon me, her kneeling lover,
How it leaped from her lips to her eyelids
And dimpled her wholly over,

Till her outstretched hands smi'ed also,
And I almost seemed to see
The very heart of her mother
Sending sun through her veins to me.

She had been with us scarce a twelve month,
And it hardly seemed a day,
When a troop of wandering angels
Stole my little daughter away;

Or perhaps those heavenly Zingari
But loosed the hampering strings,
And when they had opened her cage door
My little bird used her wings.

EVEN as THE MENORAH predicted months ago the *Hebrew Educational Fair*, which closed on the 21st ult., was one of the most brilliant and successful exhibitions ever held in the metropolis. It would be quite invidious at this date to attempt bestowal of praise on any one particular society or individual, especially as all who participated vied to do the utmost, yet we take especial pride in the co-operation which the B'ne B'rith gave to this most deserving of public Jewish enterprises.

The attendance Monday night, the 16th ult, almost rivalled the great crush at the opening of the Fair. The members of the Order B'ne B'rith, for whose visit the evening had been specially designated, were present in large numbers, and liberally patronized the various booths. President Myer Hellman, accompanied by the other officers of the District, ex-President Joseph Fox, and a host of other well-known members of the Order, were among the attendants of the Fair. President Hellman also brought a check for $1 000 as part payment for the sale of admission tickets which had been distributed among the various lodges of the Order If it needed any proof of the interest the members of the B'ne B'rith take in the success of the Fair, it would only need a glance at the following members of the Order who were connected with the Board of Management and the other committees to convince the most skeptical mind. The following gentlemen who were actively connected with the Fair are

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members of the Order B'ne B'rith: S. M. Schafer, Moses Herrmann, S. Greenbaum, Uriah Herrmann, Hon. M. S. Isaacs, V. Henry Rothschild, Jacob H. Schiff, Wm. Vogel, Isaac Wallach, Newman Cowen, H. M. Leipziger, Mark Ash, Hon Joseph Blumenthal, Henry Duschnes, Hon. Joseph Koch, J. E. Newburger, Henry S. Herrmann, Myer Hellmann, M. W. Platzek, Hon. H. M. Goldfogle, Rev. Dr. Joseph Silberman, Rev. Rudolph Grossman, Louis Gans, Hon. A. L. Sanger, J. H. Fleisch, Hyman Blum, M. Ehrenreich, B. Russak, A. Castor, S. Denzer, E. W. Bloomingdale, D. P. Hays, and the Rev. Dr. K. Kohler, Rev. Dr. Alex. Kohut, Rev. Henry S. Jacobs, Dr. F. De Sola Mendes, Samuel Weil, and others.

Probably the greatest feature of the Fair was the exhibit of the Hebrew Technical Institute of which James H. Hoffman is the able and indefatigable President and Prof. Henry M Leipziger is the Director. These gentlemen and Messrs. Leo. Schlesinger, S. Borg, J. B. Bloomingdale, Dr. Otto A. Moses, and others of the Trustees assisted by the excellent *corps* of the Institute did their utmost to render the exposition a success. Speaking of this Institute and the last night of the Fair the *Sun* justly remarked :—

The boys get all the "book" learning that any school, public or private, gives, and, besides, they get a training of the mind through the hand that only a few schools in all the city have the facilities for giving. Last night one of these lads, a little shaver not more than 14 years old, was handling his gouge and chisel on a piece of wood in a lathe with all the skill of an older workman. He was forming an Indian club. The drawing which he followed had been made in the school. The lathe which he was using had also been made in the school. A group of men stood near and watched him. They were more interested than the girls, who simply thought it clever or cunning and then giggled and skipped off, for the men saw the practical phase of this work. Half a dozen other lads using various tools on iron attracted attention. The boys were questioned by many spectators. They could explain all they were doing and what was more, they did it in good English. When some were asked if they thought the object of their learning to use tools were the sole one, they answered no, and said that they understood pretty well that it was a better sort of education of the mind than the ordinary method. "But" said one, "if when we leave school we want to work at a trade we can get a job quickly. Most of us do pick out a trade. Almost all the boys in the Institute will be mechanics, architects or electricians."

The total financial result exceeded $121,000 which prudently invested ought to secure the purchase of the ground and the early erection of the proposed Mission Building where the several organizations interested should be able to carry out their humane objects.

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THE following "Lay Sermon" from our contemporary, the *Commercial Advertiser*, contains an admonition which even its clever way of putting the case does not, as it should not, hide Human nature is the same the world over, Jew and Christian being alike susceptible, but there are "bounds," and clergymen, above all, should not permit their "angry passions to rise."

Further comment is unnecessary. We are glad to note that the Jewish conference has demanded an apology from the erring rabbi, which he no doubt will not be slow to afford. The *Commercial* says:

It is somewhat to be feared that the turn once given to the Virgilian expression *tantæne animas cœlestibus iræ?* by the Rev. Dr. Adam Clarke will become current once more unless ecclesiastics can be induced to go easy. The pastor of the First Baptist church in Kansas City pursued such peculiar tactics the other evening at a meeting at which church officers were to be elected, as resulted in a parallel to the memorable scientific gathering at Stanislaus, when chunks of old red sand-stone filled the air. The pastor supported a certain candidate, and whenever a member of the opposition rose to speak the minister calmly and at once called upon some brother to "lead in prayer." In this way, which recalls the tactics of Mr. Parnell's friends in parliament, business was blocked for two hours. Then the opposition lost all patience, and proceeded to apply the "closure" to the offending clergyman by throwing hymn books and chairs around in the most ill-considered manner. Razors glittered in the air, many gentlemen bit the dust, and, in short, the pastor's wily scheme resulted only in a sore and bloody fracas.

Nearly at the time when this was going on in Kansas City, the Jewish Ministers' Association was in session in New York, and the question under discussion was: "How may the spiritual organization of our congregation be developed?" It would seem that a theoretico-practical theme like this well and philosophically dealt with, should have a powerful tendency to soothe any angry or wounded souls in the congregation and to place them on a spiritual plane so high that mundane and personal matters would be invisable from it. When luncheon was about to be served, however, there arose a brisk passage at arms between the secretary of the Association and one of its members, who insisted that injustice had been done to him, as to the order in which he was to appear on the roll of speakers. The secretary maintained his view of the situation with surprising coolness and urbanity, and even when the lie direct had been given to him by the disapointed member, he simply turned aside to the lunch table, and probably proceeded to wonder how in reality, the spiritual organization of any congregation is to be developed, when even pastors cannot subdue their angry passions.

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Gentlemen of the pulpit, such things must not be, lest men say unto you, as Dr. Clarke said of some of his theolological contempories, "Can passions such as these reign in celestial souls?"

JOAQUIN MILLER'S fine poem, "To Russia," given in our last issue, was written for and appeared originally in our contemporary the *Independent* We hasten to make this correction, not from any demand of our friends of that excellent journal or from the gifted author, but from a sense of justice to both, inasmuch as the New York *Sun*, in its issue of the 15th, gave THE MENORAH credit for the production, in republishing it among its "Poems worth Reading." The *Sun* is always happy in its selection of verses, and has not infrequently honored in this way some of our contributors. We would not, however, lay claim to the property of others nor sail under false colors. The poem itself is not only admirable in rythymic construction, but also in the noble spirit of reproach and vindication which marks its character.

THE bloodless revolution—the most remarkable in the annals of history—which has made Brazil a republic, was one of those inevitable events which, sooner or later, must come to all monarchical powers The days of monarchy are over; the "divine right of kings" has become obsolete. Men may yet rule nations, but it must be by the force and genius of their talent, their merit their capacity

It will not be many ages hence when the world will know the "United States of Germany" as it to day recognizes the "United States of Brazil."

The fall of Dom Pedro was inevitable, and that wise and sagacious monarch no doubt recognized and was prepared for it. But that we know the philosophical character of the man, we might feel disposed to commiserate his fate. For nearly half a century he ruled his country with a gentle but just and righteous hand, and, in reality, contributed as much to its final liberalization as any of its citizens.

We recall his many virtues and his great learning, and if ever man was born to reign with sovereign power Dom Pedro was such a man.

We remember (being in London at the time) his presence in a Jewish synagogue—the Rev. Mr Green's, the lamented father of the wife of the young rabbi of the Temple Israel, of Harlem—and his

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being called to and reading in pure Hebrew a portion from the *Torah*, to the delight of a large and admiring congregation. Scholar and linguist, he conferred more honor upon his throne than his exalted station conferred on him. He will live in history among the "good," rather than the "great" men of his time. May his declining years be those of peace and contentment.

In this number we give an adaptation from that gifted author, Dr. Adolph Kohut, of Dresden, by a very charming American writer, Helen K. Weil, of a sketch of the wife of Heinrich Heine, which has been made expressly for The Menorah.

Reading this delightful *morceau*, every lover of Heine will be attracted more than ever to the *man*—for that he was a man, one of nature's noblemen, as well as a poet, each year receding from his death gives fresh and cumulative evidence.

Death of Valentine Koon.

Another of the noble band of the founders of the Independent Order B'nē B'rīth has been gathered to his fathers

Valentine Koon is no more! Born in Stuttgart, Germany, in 1810, he had nearly reached his eightieth year, and up to the time of his death had enjoyed comparative good health during all the years of his genial and active life.

Bro. Koon came to the United States in 1842, and in the following year with Bros. Henry Jones, Isaac Dittenhoefer, and some ten others, instituted the parent lodge of the B'nē B'rīth. He lived to see this first little society grow into an organization of over 25 000 members, having its affiliations all over the Union in Germany, Austria, Roumania, Palestine and Egypt.

In his early years Bro. Koon was an active business man. During the Civil War business carried him to the South. He was on a Mississippi steamer when she burned in midstream. He saved his life by floating ashore on some wreckage. He was a staunch Union man, and as Presidential elector from New York cast his vote for Abraham Lincoln.

At the close of the war he engaged in building and real estate, and was one of the contractors for the construction of the B'nē B'rīth Home for the Aged and Infirm at Yonkers.

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To the last he was a devoted member of the Order, and an Israelite who gloried in the enlightened principles of his religion.

Tall and commanding in person, with bright eyes and intelligent features, of strong voice and yet of most genial and kindly manners he was universally beloved, and, at his funeral on the 27th, the large concourse of mourners testified their affection and esteem, while Rev. Bro. Dr. K. Kohler eloquently set forth in his funeral oration the many virtues of the deceased. Bro. President Myer Hellman, the officers of the Grand Lodge, and many prominent members of the B. B. assisted at the mourning ceremonies.

Affairs of Order B'ne B'rith

Gideon Lodge No. 140, *Albany, N. Y.*—The newly-elected officers for this lodge comprise the following:

President, Albert Hessberg; Vice-President, Henry E. Stern; Recording Secretary, Fred'k Fleischman; Financial Secretary, Henry Heyman; Treasurer, David Fuld; Trustee, S. M. Hydeman; I. G., I. M. Muhlfelder; O. G., Henry Mendel; Rep. to Const. G. L., H. I. Herschberger; Reps. to Dist. G. L., Henry W. Foreman and Hyman Gips.

During the past year the lodge has had several entertainments. On Nov. 24th, Brother Adolph Sanger, of N. Y., lectured on "Education" to a large audience, who were delighted with his eloquent discourse. During the coming months of January, February and March we propose to have social gatherings.

Of the new officers of the lodge Bro her Albert Hessberg is the present Recorder of the City of Albany. He was born in Albany on the 13th December, 1856. He finished his preliminary education at Public School No. 14, and then attended the Albany High School. From this institution he entered the law office of Peckham & Tremain, that firm being composed at that time of Hon. Rufus W. Peckham, the present Judge of the Court of Appeals, Lyman Tremain and Grenville Tremain, and which was recognized as one of the leading and most successful legal firms in the State. In this legal atmosphere Mr. Hessberg acquired the knowledge and science of the law which qualified him for admission to the bar. After acting in the capacity of managing clerk for this firm for several years, he passed the required examination at General Term, and was admitted to practice in January, 1887. In that year both of the Tremains died, and Judge Peckham associated with him Hon. S. W. Rosendale and Mr. Hessberg, and upon the elevation of Judge Peckham in 1884

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to the Supreme Court bench. the firm of Rosendale & Hessberg was formed, which has since existed. No legal firm in Albany is better or more favorably known. The present charter of the city of Albany created the office of Assistant Corporation Counsel. and Mr. Hessber. was appointed, and served in that capacity during the terms of Mayors Nolan and Banks. In this position he evidenced rare famil iarity with municipal law and so acceptably discharged the duties of that office as to win the approbation and regard of the bar and public.

In the winter of 1884 the Common Council unanimously named him as one of the Commissioners to draft new laws and ordinances for Albany. and a large measure of the credit for our clear. concise and comprehensive local statutes is due to his ability and labors on that commission Mr. Hessberg has practiced in all the courts in New York State. and has the reputation of being one of the brightest young lawyers in the city of Albany. He has always manifested a deep interest in public matters, and rendered valuable assistance in raising the much-needed sum for the construction of the new public hall.

Brother Henry E. Stern the new Vice-President, is a successful practicing lawyer and a gentlemen of fine abilities. He has been a member of the Order for seven years; is a Past Master of Washington Lodge No. 85 of the Free Masons; a Past Grand of Mt. Carmel Lodge No. 76 of the Odd Fellows, and an officer of several other benevolent and literary societies and a member of the Finance Committee of the Beth Emeth Congregation. Young, talented and enthusiastic, a bright future is reserved for Brother Stern. Brother Fleischman, the new Recording Secretary is a prosperous merchant, member of the firm of S. M. Valkenburgh & Co. Brother Heyman. re-elected for the third time Financial Secretary is greatly esteemed. The Treasurer, Brother David Fuld. is a woolen manufacturer, a veteran of the lodge, and re-elected to his present post continuously for a number of years. Brother Hydeman, one of the Trustees, is a charter member of Gideon Lodge, and one of its most worthy members. Brothers Muhlfelder, Foreman and Gips are among the most active and intelligent. Brother H. J. Herschberger, elected as our candidate for delegate to the Constitution Grand Lodge, is our present District Deputy Grand, and an indefatigable worker. Gideon Lodge will give a good account of herself during the coming year.

Ludwig Phillipson Lodge No. 133, *I. O. B. B., Baltimore.*—Our lodge has entered its twenty first year of existence, and is working splendidly. Peace and harmony dwells in our midst. Although the membership of our lodge has decreased, still we are happy and have all the confidence in our beloved Order. The new elected officers for the ensuing term are the following brethren: Ikicsh Beck, President; L. Elsasser, Vice-President; M. Richard, Recording

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Secretary; D. Maywood, Financial Secretary; S. Meyer, Treasurer; A. Morris, Inside Guard; Isaac Pinies, Ontside Guard: Isaac Pinies, Messenger, who has held that office since our existence, and M. Behrend, the Secretary's office entering the thirteenth year. The finances of our lodge are in poor circum tances but we are the owners of a valuable library (a German library) of over two thousand volumes, but am sorry to say that very little use is made of the same. The library was formerly the property of Jedidzah, Hasmonia and Ludwig Philipson Lodges combined; its original cost was $3,000. The lodge would like to sell the same at a low price if a custom r could be obtained. During the last year we hav· not gained in membership; on the contrary, we have lost four brethren—two by death and two by suspension for non-payment of dues. For obtaining new members our chanc·s are very poor, but often have an opportunity for a proposal of a suspended brother, but the laws in our District work against us. A suspended brother has to pay three dollars for every year he has left us to the sinking endowm nt fund, and with the heavy dues we are already taxed with it is too much for them to pay. It would be a blessing to the Order if the Convention of Constitution Grand Lodg·, at its next meeting, would find some ways and m ans that new life and new blood could be created in our beloved Order. A change in our ritual will not bring new life in the Order. The time of degrees has long passed; they are good for children, but not for m·n, and the proposition for a new ritual from District No. 2 should certainly be voted down at our next Con·titutional Convention. Excuse my suggestions, but be assured they are according to my idea for the good and welfare of our beloved Order.

Loyal Lodge, Baltimore, Md.—True to its name, its history and its devotion to the tenets and principles of the Order, Loyal Lodge, of the Monumental City, continues to march onward and forward in the good work of the B'ne B'rith.

At the election of new officers, which recently took place the fol'owing wer· chosen: Samuel Greensfelder, Pres dent; A. Eliot, Vice-President; Jacob Sternheimer, Treasurer; S. A. Hartogensis, Secretary; Simon Cohen, Warden; H. Kaufman, Guardian; Aaron Goodman Marshal; Rev. Aloise Kaiser, Monitor. Nathan Gutman, S. Kronheimer, M. L. Straus, Jacob Behrend, I. Jandorf, Trustees.

Bro Greensfelder who is now elected for the second time, is a charter member, and was formerly President of Jeshurun and Jedid·yah Lodges, now extinct. He is a most energetic worker, and has proved his zeal and devotion as a true B. B.

Bro Hartogens·s has served as Secretary of ·he Lodge since i s formation, and when the late financial secretary died generously took charge, and has since gratuitously discharged the onerous duties of that office besides his regular duties as Recording Secretary. Conspicuous for his courage in 1844, when the rebellion of Jedidyah took place, he proved his loyalty for the cause and is justly beloved.

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Aaron Goodman, surnamed the "patriarch," by reason of his long connection and great services to the Order, continues to enjoy the confidence and esteem of the lodge and District An official visit by the Grand Lodge officers will be paid to Loyal Lodge on the 5th inst. The lodge is in a highly prosperous condition.

Henry Jones Lodge No. 79, New York.—The officers elected for the ensuing term compose the following gentlemen: Bro. Fred. Robitscher, president; F. Jellenik, vice-president; M. Mendelsohn, treasurer; A Bullowa, financial secretary; J. Israel, secretary; G. Kraus, guardian· M. Tuska, A H. Fleischer and Henry Katzenberg, trustees; B Horwitz and Adolph Hirsh, representatives.

Our members' list at present is 103, an increase of seven members during 1889. There is a candidate to be elected, and the prospects are that we will gain more new members in 1890.

Regarding other matters we had a literary and social gathering in March last at our meeting room. During and after the meeting, which was well attended, Bros. Morris Goodhart and Wm. A. Gans delivered each an interesting lecture. On January 9th, 1890, we will have a public installation of our new officers at Cafe Logeling, 57th Street, followed by a musical, literary and social entertainment, where we expect a good attendance of our members with their ladies and friends.

The lodge will celebrate its 25th anniversary in 1892. A special meeting is to be called by our President to provide the ways and means. In general our meetings are fairly attended all the year through, and there seems to be a little more interest taken in latter years than before, which is partly due to our efficient and able president, Bro. Adolph Hirsh, whose term expires January 1st, and who served as president for a term of two years.

Gate City Lodge, Atlanta, Ga.—About a year ago Gate City Lodge, I. O. B. B., decided to make a special effort to interest young men in the Order. Committees were appointed to solicit as many of them as could be induced to do so to connect themselves with the lodge. The efforts in that direction were quite successful, and there is to-day perhaps no other lodge in the Order with as young a membership as the Gate City Lodge The admission of so many young men is already bearing its fruit. At a meeting of the lodge, the subject of organizing a Young Men's Hebrew Association was discussed, and to day (Dec. 1) just three weeks from the time the matter was first talked of, the association is fully organized, with an enrolled membership of 153. The constitution and bylaws have been adopted, and the following officers elected: Aaron Haas, president; Sol Cronheim, vice-president; A A. Myers, secretary; Adolph Wolf, financial secretary; Isaac Liebmann, Jr., treasurer; with the

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following Board of Directors: R. A Sonn, Jacob Elsaf, I. C. Biesenthal. Joseph Hirsch A. Grossman and A. L. Drucker. It is very seldom so much enthusiasm is shown in the getting up of an organization and it bids fair to become an important one for the Israelites of Atlanta. Among the officers are men known for their connection with the most successful private and public enterprises in the city.

Ames Lodge. No. 121, *Boston, Mass.*—At a meeting held by this Lodge. Sunday. December 22nd, 1889, the following officers, were elected for the ensuing term:—I. Greenberg. President; Wm. Cobe, Vice President; J Van Buren, Treasurer; I. Cohen, Financial Secretary; H. Nelson, Recording Secretary; J. Ellis, I. G.; J. Birnbaum, O. G.; O. Reinstein, M. Gotthardt, M. Strecker, Trustees; Israel Cohen. Representative to Const. G. L. and to D. G. L. There is nothing of any particular interest going on at the present time in Lodge matters. Most of our officers have served us for a long time, especially Brother Israel Cohen who is also the Deputy for this District. We have also abolished the Initiation Fee for candidates between the ages of 21 and 30. They are now admitted free, the Lodge having appropriated a certain sum for that purpose. The fact is we need some young men to join us, in order to stir things up and make it interesting for the members.

HARRIS NELSON, Secretary.

Death of Bro. I. C. Levy.—Zacharias Frankel Lodge No. 242 and the community of Galveston, Texas, have lost one of their most estimable members and a citizen of the highest worth in the death of Bro. I. C. Levy.

Mr. Levy was a man of fine intelligence, of great benevolence of heart and of true devotion to every good and noble work. He was a distinguished member of the Grand Lodge of District No. 7, and fulfilled every position of trust with a pure and lofty conception of duty. His was a true Ben B'rith heart, his love for his fellow-man not being limited to Jew or Gentile, but "open as the day to melting charity." THE MENORAH extends its warm sympathy to the lodge of which he was an ornament, and to the Jewish community, whose loss will not be speedily reconciled.

Haggai Lodge, No 132, *I. O. B. B., Providence, R. I.*—The following are the officers elected of Haggai Lodge, Marx L. Jacoby, President; David Bernkoff, Vice President; Leopold Dimond Treasurer; David Frank, Recording Secretary; Solomon Krohn, Financial; Reo Dr. Lichstitz, Warden; Hymen Cohen, Outside Gardian; Fritz Hartman, Newman Pincus, Herman Boas, Trustees; Solomon Krohn, Representative to District Grand Lodge. Brother A. Strauss,

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J. Statenberg, Julius Morrel, Leopold Hartman, Herman Boas, Directors of Relief Funds. H. Robinson, Jacob Statenberg, Rev. Dr. Sessler. Leopold Hartman, David Bernkoff, Committee on Intellectual Advancement. Leopold Hartman, nominee for Consittution Grand Lodge Convention.

Har Sinai Lodge No. 8, *Philadelphia.*—At the quarterly meeting of the above lodge, held Sunday, Dec 15, the following officers were unanimously elected: Morris Weider, president; Leonold Oberdorfer, vice-president; Myer Schlesinger, tre surer; David Kohn, secretary; Emanuel Lev, financial secretary; M. Michael, warden; Aaron Mayer, guardian; Louis Sternberg and Henry Newman trustees; Adolph Eichholz and H. Behal, delegates to Constitution Grand Lodge. Our present membership is 128. Initiated during the year 1889, 1; suspended, 16; withdrawn, 3; died, 3. Our lodge possesses in cash and investmen s, $7,300.

Horeb Lodge No. 25, *New Haven.*—The Grand Lodge officers will visit this fine lodge on the occasion of the installation of the new officers, and Bro ex-President Morris Adler will instal the new President, Leo H. Herz who is a son in-law of Rev. Dr. Kleeberg, and one of the most intelligent and zealous of Horeb's many ex ellent members. The officers of the Grand Lodge, Bros. M. Hellman, Wm. A. Gans and Sol. Sulzberger, with Bro Morris Adler, of the General Committee will, by their presence, lend unusual attraction to this meeting, which will be commemorated by a banquet in the usual generous style of old Horeb.

Yosemite Lodge, No. 221, *Merced, Cal.*—Our newly elected officers are. A. Rosenthal, President; M. Goldman, Vice-President; Z. Nathan, Treasurer; A. Badt, Secretary; Guss Abrams, Warden; A. Zirker, Guard. We hope next year we will be more prosperous in getting more members. Our Lodge is in existence since November 1st, 1874, and up to date has had no more than 24 members. It is prosperous as such a small Lodge can be. We have a Beth Olum under the auspices of our Lodge and the only one outside of Stockton, California.

We only initiated one member during this year.

Be'er Schebha Lodge No. 11, *I. O. B. B.*—The following gentlemen were elected officers for the ensuing term, all of whom are well known for their ability and sterling worth; Ferdinand Kassler, President; Siegmund Loewenstein, Vice-President; L. A. Schloss,

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Financial Secretary; Gustav Bernstein, Treasurer; Isaac Wallach, Guardian; Julius Bien, Solomon Latz, Moritz Leipziger, Delegates to the Constitution Grand Lodge; Solomon Latz, Moritz Leipziger, Representatives to District Grand Lodge No. 1.

Potomac Lodge No. 104, *I O B B., Washington, D. C.*—I send you herewith a list of our newly elected officers: Hr. Fischer, President; I. W. Nordlinger, Vice-President; L Gradwahl, Treasurer; H. Dettinger, Recording Secretary; B Sinsheimer, Financial Secretary; L. Prager, Guardian; A. M. Baer, Ben. Sinsheimer, M. Blumenthal, H. Sammers, B. Nordlinger, Trustees. We have thirty-six members, small but good.

Mishan Lodge No. 247, *Kalamazoo, Mich.*—The following officers have been chosen for the ensuing term: Samuel Falz, President; Jacob Levy, Vice-President; A. S. Blumenberg, Recording Secretary; M. Cramer, Financial Secretary; M. Oppenheimer, Inside Guard; A. Levy, Outside Guard; Sol. Solomon, Treasurer; J. Goldberg. Sol. Solomon, Delegates to District Grand Lodge; L. Stern, Monitor.

Horeb Lodge, No. 25, *I. O. B. B., New Haven.*—Horeb Lodge, 25, has elected the following officers for the ensuing term. L. H. Herz, President; Isaac Wolfe, Vice-President; David Strouse, Secretary; A. Rosenheimer, Treasurer; G. J. Elsner, In. G.; M. Greenbaum, O. G., and the the same will be publicly installed on on January 5th, 1890, by the officers of the District Grand Lodge.

Montreal Lodge, No. 327, *I. O. B. B.,—Montreal*—It is my pleasure to give you some information of the prosperous condition of our Lodge, and proofs of the good work of our noble Order B. B.

We have gained this year 9 members; this we owe to you and while we are convinced that this was the fruit, we earnestly believe that your visit [Editor MENORAH] and address brought us to enjoy this gain. We have expended over $100 for sick and distressed brethren.

Our officers are at work with great zeal and earnestness. Bro. J. Bernstein received a gold medal last July as a token for his firmness and good work, being Recording Secretary in our lodge for 3 years and was now even elected President for the ensuing year by acclamation. Bro. H. Ratenberg Vice-President J. M. Fisher, re-elected Recordng Secretaryi L. Cohen, M. Lightstone and J. J. Rosen trustees:

Bro. L. Cohen the most favorite brother in our Lodge and past Pres. was elected for Representative to the W. G. L. and also delegate to the Constitutional Convention.

At a meeting of our lodge held on Sunday, November 17th, 1889, it was decided to ask you to have published in your MENORAH the following list in connection with the kind response from the sister lodges when a[illegible]

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for aid for a destitute brother of our lodge: Jegar Sahadatha Boston, $5.00; Asaria, New York, $3.00; Hebron, New York, $5.00; Saron, New York, $3.00; Mohawk Valley, Amsterdam, N. Y., $2.00; Jordan, New York, $5 00; Empire State, Elmira, N. Y., $5.00; Joel, Plattsburg, $3.00; Adullam, Pittsfield, Mass., $5.00; Montefiore, Buffalo, N. Y., $5.00; Abraham, Bridgeport, Conn., $3.00; Amos, Boston, Mass, $3.00; Jeremiah, Troy, N, Y., $5 00; Zephaniah, Rondout, N. Y. $3.00; Rehoboth, New York, $5.00; New York, New York, $2.00; Medad, New York, $2.00: Zerubbabel, Rochester, N, Y., $5.00; Atlantic, New York, $5.00; Melchizedek, Waterbury, Conn,, $3.00; Schiloh, Albany, N. Y., $5 80; Hillel, Brooklyn, N. Y., $5 00; Gideon, Albany, N. Y., $5 00; Samuel, Brooklyn, N. Y., $2.50; Palestine, New York, $5.00; Mishael, New York, $3.00; Metropolitan, New York, $2 00; Horeb, New Haven, Conn., $3.00; Moses, New York, $5.00; Isaiah, New Yoak, $5.00; Edward Everett, New York, $6.00; Aaron, Poughkeepsie, $2.00; Akiba, New York, $8.00; Lebanon, New York, $5.00; Haggai, New York, $5.00; Washington, New York, $5.00; Manhattan, New York, $5.00—Total, $145.50.

Jephthah Lodge No. 143, *Paterson, N. J.*—Our lodge has thirty-five good standing members, with a capital of $1,000 invested in bond and mortgage. Our meetings take place on the second and fourth Sunday of the month. Jephthah Lodge was instituted in 1870, and the workings of the lodge are very harmouious. The following are its new officers: Jacob Edelman, President; Jacob Levy, Vice-President; Morris Levine, Recording Secretary; Philip Burgauer, Financial Secretary; Albert Stemheder, Treasurer. Morris Simon, W. Charles Clyne, G. Marino Cohn, Abram Leipziger, Benjamin Singer, Trustees. I. Edelman, Representative. Among the thirty-five members there are seventeen past presidents.

SPECIAL NOTICES

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty five cents a bottle.

The *St. Marceaux* is now taking the lead among all the Champagnes, and deserves the popularity it has achieved. It is a wine of rare excellence, and its tonic properties has justly made it a favorite. Messrs. M. H. & Adolph Woolner, Jr., and Mr. H. A. Curiel, 39 South William Street, have become the proprietors of this celebrated brand.

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THE MENORAH

VOL. VIII *FEBRUARY, 1890* NO. 2

CLAUDY'S TRANSLATION OF FAUST.

AMONG the meritorious books of the past three years, is one which has appeared very quietly, and without attracting much notice, but which is well worth a more general reading, viz : a translation into English of the first part of Goethe's "Faust," by Frank Claudy of Washington, D. C.

Mr. Claudy is a German by birth, and from love of the poem has devoted over fifteen years (as he says in his modest preface) to his work, bringing thereto a critical knowledge of the German language, and a remarkable understanding and use of English. Such qualifications, added to a poetic gift of his own, and a sympathetic and loving appreciation of the spirit of the immortal work, could hardly fail to produce a noble result.

When, however, we consider the many commentaries, essays, reviews and criticisms that have been written with relation to Faust, and the nearly equal number of artists who, in instrumental music, in song, in painting and in sculpture have chosen Goethe's life work as the subject of their inspiration, it is little wonder that a new translation of Faust should pass almost unnoticed.

The catalogue of Faust literature by Karl Engel, an octavo volume of 764 pages, tells us that there were extant in 1884, beside a large number of translated selections, thirty-six complete translations of the first part of Faust into English, twenty-seven into French, one into Frisian, one into Hebrew, six into Dutch, eleven into Italian, one into Croatian, three into Polish, five into Portuguese, one into Roumanian, seven into Russian, one into Ruthenian, four into Swedish, three into Spanish, two into Hungarian, two into Danish, one into Bohemian and one into Norwegian.

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Thus the poem has become the property of the whole world ; it belongs to no individual people, and its scope and purpose is the portrayal of the universal man, irrespective of nationality or creed.

A translator of Faust must necessarily be, to no mean extent, Goethe's commentator. No poem that we know, in any language, unites so many hidden meanings with so many deep, philosophic utterances, and a literal translation of these epigrammatic passages often results in an obscure, if not a meaningless, rendering of the tragedy.

The translator must also be thoroughly conversant with both languages. and must possess the poetic gift in no minor degree, for "only a poet can translate a poet."

Bayard Taylor's translation has so long been considered the finest, that it would seem almost impossible for any one to conceive a better. But if, as a poem, Mr. Taylor's version is and remains unsurpassed, as a faithful rendering of the original it leaves much to be desired. Claudy has undertaken to produce a translation which preserves consistently the metrical and rhythmical form of the original, while at the same time it shall be as literal and faithful as the difference in the two languages will permit. How well he has carried out his desire, perhaps only those can tell who understand the German so fully as to be able to compare it with this and other versions.

But even those to whom the beauties of the original are unknown, can appreciate the comparative merit of this translation. To render German into English verse is always a laborious undertaking, on account of the feminine and dactylic rhymes which predominate in the German language, and which are comparatively scarce in English. Hence, the translator, who desires not only literalness, but exact similarity of metre and rhythm *and* poetic diction, finds great difficulty in accomplishing his task.

Let us take as an instance the final chorus of the angels, on page 53 of Claudy's book, which, as Mr Taylor observes, is "a stumbling block to the translator on account of its

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five-fold dactylic rhyme", and which Mr. Claudy has happily interpreted thus:

"Who so revereth Him,
Lovingly feareth Him,
Nourisheth, cheereth Him,
Preaching endeareth Him,
Through His Grace neareth Him,
Him is the Master near,
Yea—He is here!"

Some words are entirely untranslatable, and require a whole sentence to convey accurately their meaning.

At the close of the "Prologue in Heaven," page 19, we have, "Das Werdende, das ewig wirkt und schafft." Who can render "Das Werdende" poetically, rhythmically and literally, in one word, into English?

Thus on page 33:

"Ist er in Werdelust
Schaffender Freude nah?"

Mr. Taylor renders the former and this passage, as follows:

"Creative power, that works eternal schemes,"

And:

"Is he in glow of birth
Rapture creative near."

Mr. Brooks says:

"The word divine that lives and works for aye."

"He in this blest new birth
Rapture creative knows."

Mr. Martin translates thus:

"And the creative essence which surrounds
And lives all-wheres and worketh evermore."

He does not attempt to translate the other lines at all.

Our translator expresses the original as follows:

". . . the Creative Quickening Power Divine."

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And :

"Is he, in joy of birth
Near to creative bliss?"

His rendering of the pathetic prayer to the Mater Dolorosa by the hapless Gretchen (on page 140), we consider one of the gems of the book, and above the conception of any other translator; it has the true Gœthean ring. We give it entire :

Oh, incline
Thou, rich in sorrow,
Unto my woe thy countenance benign!

Sword-pierced, heart-broken,
With pangs unspoken,
Thou gazest at thy son, dead, but divine!

To the Father turning
Thou sighest, mourning
O'er his sad suffering and thine.

Who can conceive it,
Who believe it,
The pain that eats my flesh and bone?
Why my heart its terror utters,
Why it yearns, and why it flutters
Thou dost know, and thou alone!

Or coming now, or going,
What woe, what woe is growing
Within my bosom here!
Alone, with anguish throbbing,
I'm sobbing, sobbing, sobbing,
My heart nigh breaks with fear.

The flowers before the window
My tears bedewed—ah me!—
As early in the morning
I gathered them for thee.

When in my chamber, brightened
The early sun rays came,
Sat on my couch I, frightened
And moaning, in my shame.
Help! Rescue me from death, from doom malign!

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Oh, incline
Thou, rich in sorrow,
Unto my woe thy countenance benign!

Faust's curse (page 59), illustrates well the facility with which Mr. Claudy wrings from the English the power and passion of hopeless rage, which is so wonderfully expressed in the original. We quote it, together with the fine description of the storm, as it howls over the Brocken during the weird Walpurgis Night (page 153):

Though from the horrors 'round me stealing
Sweet, well-known sounds my heart relieved,
And, what remained of child-like feeling
With echoes of glad days deceived:
Yet cursed be all, the soul ensnaring
With juggleries and lying shows,
That which with cheats, both false and glaring
Exiles it to this frame of woes!
Cursed, above all, the high opinion
Wherewith the mind rests, self-contained!
Cursed dazzling visions, whose dominion
Holds every sense enslaved, enchained!
Cursed be each dream the truth that scatters,
Renown's deceit, enduring name!
Cursed all possession, when it flatters
As serf and plow, as child or dame!
Cursed Mammon be, when he with treasures,
Spurs us to daring deeds and bold,
Or when, for self-indulgent pleasures,
He straightens every pillow fold!
Cursed be the grape's balsamic potion!
Cursed Love's last, crowning ecstasy!
My curse on Hope! on Faith's devotion!
And more than all, cursed Patience be!

A vapor thickens the night.
Hark, how the storms the forest smite!
Frightened, the owls are scattered.
Hark, the columns are shattered,
Evergreen palaces wrecking.

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Branches are moaning and breaking!
The trunks sonorously droning!
The roots sharply creaking and groaning!
In horrible chaos, each smashing
The other, together they're crashing,
And through the wreck and ruin filled abysses
The tempest surges and hisses!

The space allotted for this review is too confined to allow us to quote further, but we would especially refer the reader to the Dedication, to the song of the archangels in the "Prologue in Heaven," to Faust's first monologue, to his description of the sunset on page 42, to his monologue in "Forest and Cave," and to the last, soul-stirring climax, the world-renowned "Prison" scene.

Perhaps the weakest parts of Claudy's translation are the scenes in Auerbach's cellar and in the witches' kitchen. The rendering of the text and its meaning is fluent and clear, but there is a lack of that poetic flow of language which is so prominently noticeable throughout the other parts of the book. Something of this lack may of course be ascribed as due to the subject, and the language employed by the poet, for the scenes named occupy a different and a somewhat lower sphere than the remainder of the poem.

In the rendering of most of the lyrical passages also, Claudy falls behind Mr. Taylor, and in a few instances the foreigner is betrayed through some idiom, or some want of comprehension of the inflection of the English; but these are minor faults and do not avail to injure in any great degree the beauty of this remarkable translation, but rather by their insignificance serve to emphasize its worth.

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SHALL WE TEACH RELIGION TO CHILDREN? *

By Rev. Maurice H. Harris, M. A., Ph.D.

THE views here stated are not self-suggested, but were called forth by an address of a leader of a well-known religious society. Since his ability is as unquestioned as his earnestness, it is with some reluctance that I enter the lists against him. I do so in the hope, at least, that my words may call forth the opinions of others, and thus bring us all nearer to the truth about a subject. to which none can feel indifferent.

Without losing time in needless introduction, I will plunge at once in *medias res.*

The opening argument is to the effect that we must not teach children anything that they cannot understand, and that they cannot understand religion

Considering these two statements in the reverse order, let us see whether we cannot formulate a creed as simple as most of the early studies of children. For instance:—The world and its creatures are the work of one great Author, who unites within Himself the highest qualities that we can understand. From Him come knowledge and goodness and power. He is the Father-and-Mother of all the fathers and mothers and children in the world. Like a father, He loves most and rewards best those who lead good and gentle lives; who are kind to others and who try to do their utmost for the right. We must all strive, every day of our lives, to win His love, and we can only win it by doing the very best in all things.

I have not made it as plain as it might be rendered. But a creed of that character, by frequent illustration, could be made about as simple as most of the things taught to little boys and girls among their early studies.

But although I believe this could be made clear to young minds, I am still not prepared to endorse the sweeping assertion that we should teach children nothing other than

* *A Reply to Professor Felix Adler.*

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that which they can completely understand. For on that theory we could never teach them anything. Nothing that children are first taught do they thoroughly understand. Even in the things they are presumed to know, they are profoundly ignorant of their relation to other things. And "relation" is the most important factor in knowledge. Nevertheless, we teach them, realizing that each day as the mind unfolds, an idea once learnt and memorized grows clearer every day.

Teach a child about God, said the lecturer, and it will form a wrong conception, will think of a gigantic man. Let me reply that at first a child forms wrong conceptions about everything, but it is constantly correcting its mistakes with constantly enlarging knowledge. I have no doubt that a child first forms a wrong impression of "mamma," a word it uses so often: that it cannot have the remotest idea of the true relation between its mother and itself, and that, not till it reaches maturity, does it understand the sacred mystery of the union binding parent and child.

The child lives in an enchanted world of its own creation. Nothing that it is early taught is rationally understood, yet a good purpose is served in implanting knowledge.

Going back for a moment to the earliest stage—to infancy, when first learning language, the word does not fully signify the object—but only the most noticeable quality. A child is shown a rose, and told the name. Next day it sees a carrot, and calls it 'rose,' showing that its only idea of rose was of something red. But after it has seen a number of roses and of other red objects, it begins to discriminate.

It is taught the alphabet;—this is B, that is M;- but these letters have no meaning to the child. They are jumbled together with its primitive ideas of clothing, of food, and nurse and toys.

When at school, the boy and girl first learn grammar and arithmetic; they have very vague ideas of the ultimate purpose of these studies. Sometimes they will express the

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opinion of the uselessness of it all, showing that the power of generalization has not yet developed. Not till we have left school does the object of many rules that we had to learn come home to us in their full significance, and serve their destined end.

The experience so pervades the acquisition of all knowledge that I might almost call it a law—the law of mental growth How shall I state it?—It is a principle of the expansion of the human mind, that an idea implanted in early youth, leaves but a confused impression of its meaning and no comprehension of its relation to other ideas. But each new fact acquired, broadens the old idea and increases the sphere of its application, until at last it is grasped in all its bearings and becomes a rational conviction.

A child's first idea of the sun may be that of a light as large as a plate hung up in the sky a little higher than the house. Then it is told that it is very large and very far off, and it tries to adjust these facts to the delusion of appearance. Not till, at an advanced age, however, when it learns the laws of perspective, and optics and vision, does it acquire a complete understanding of the sun and its place in the universe.

When God is first told to the child, its idea is just as crude as childish ideas about all things. But once implanted, it expands with every successive growth of mind. We none of us have exhausted the idea of God, and are daily seeking new light on this fathomless theme.

We cannot teach the child to love God, says the lecturer, since it cannot love a purely Spiritual Being for ever unseen. But this objection would apply equally to adults. The word love is used in widely distinct senses. We speak of the love of parents, children, friends. We speak of the love of an abstract idea, of right, of truth. We use one word, "love," but we have in mind two different ideas that represent distinctly different emotions. In which of these two senses do we use the word love when applying it to Deity? In the latter sense, of course.

God is popularly derived from the Anglo-Saxon *god*,

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good We apply that term to Divinity. It is not a name. To give Him a name is to limit Him. We know Him only through His attributes—Almighty, Eternal, Supreme Being, Creator. These are not names, these are only titles; we know God only through His qualities. We teach the child to love God simply as the source of truth, goodness, wisdom, compassion. We strive to implant this love in the child to strenghten its moral nature, by awakening a longing after the true and the right. To bring out the latent virtues from its young impressionable soul, by teaching it to adore the source of all virtue. Can the influence of such teaching be anything but good? What better means of laying the religious foundation of a life.

But it is stated that many parents are not capable of giving this early religious training; that perhaps through ignorance they will implant false conceptions that may be harmless, but may also be dangerous and mischievous. This is true. But may not all false teaching be dangerous and mischievous? Are not a good many parents ruining their children in many ways by false methods of training? Do we not know of many instances where ignorant physical treatment of children causes many deaths—a large infant mortality?

The philosopher who exposed "the idols of the market-place" spoke of the power of knowledge. Let us not forget the power of ignorance, a power for harm. Think of the miseries and disasters in the world's history that mere ignorance has caused. But no one would ever dream of abandoning a good cause because of the evil that might result from its ignorant application.

No one should argue against the religious teaching of children on the ground that it may sometimes be taught ignorantly. Let us remove the ignorance, not the religion.

Suppose, however, that a parent should refrain from teaching a child religion for fear it may form a wrong idea, do not imagine that, as far as religion is concerned, its mind will remain a blank. Religion is too prominent an institution not to be noticed by the child. Sabbath and church

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and worship and prayer, of which it hears and sees so much from its earliest infancy—what are these? If we silence the questioning child with evasive replies, will it not form ideas of religion for itself far more erroneous and grotesque than any it could possibly receive from systematic careful training. If it is not taught God by its parents it will hear it elsewhere, from the streets, from its companions, from its nurse, from every book it reads. Refuse it a rational explanation, it will form an irrational explanation for itself.

Turning to our "text" once more, we cannot agree with the lecturer that religious training is necessarily an unhappy feature of a child's life, except, of course, among those people who make all religion sad and doleful, and who transform the world into the proverbial vale of tears. But no one complains of Puritanism to-day, except those who regret its decline. It has passed from our lives into our history.

From my own experience (and I have a religious school of 400 children), I can state that the accusation is not true that children care to attend Sunday-school only for the festivals that are given them once or twice a year. Parents assure me of the eagerness with which the children look forward to the Sunday-school and of their regret at being kept from it, even by sickness.

The religious side of a child's life can be made the happiest part of it. The lesson of Divinity as the ideal of perfection, which it must strive throughout its life to reach a lofty purpose which every good action furthers, and every bad action retards—is capable of awakening in its youthful soul a glad enthusiasm. The gradual realization of the all-seeing God beholding the evil and the good impresses the child with the sanctity of life and the all-pervading presence of right.

"Teach the child reverence," continues the lecturer, "unity of the family, unselfishness." But reverence for what? The idea of the unseen, spiritual God diffusing love and kindness and justice throughout the world can best awaken reverence - an awe for the mysterious all embracing power, using his endless might for endless good.

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What better means of teaching the "unity of the family" than by the lesson of the universal Father, which doctrine at once makes all mankind brothers and sisters—in fact, making humanity one vast family intertwining and involving all their interests? Does not this bring with it too the lesson of "unselfishness," the brotherly duty in this world of brothers united by the Godly Father? Does not that Biblical maxim—the purest embodiment of unselfishness—"Love thy neighbor as thyself' naturally flow from it? Belief in God unites us all, and makes us mutually responsible.

My duties to my neighbor grow out of my faith in Deity. In fact, the attempt to divorce Religion from Morals, *i. e.*, from one of its essential parts—to make *two* of that which is one and inseparable, is the well-recognized weakness of the Ethical Culture Society. It is an exquisite edifice without a foundation. It culls flowers, but ignores roots, as though we could have flowers without roots. Flowers are very fragrant and very beautiful, but cut them from their stems, how long will they last? Roots are ugly and dirty, and are hidden away under ground, and yet we know that they are the foundation and the life of the fragrance and beauty.

Though the old religions have been discarded to found this new ethical society, it has so far taught no new ethics. I know of no moral precepts taught to-day that cannot be found in Isaiah, in Micah, in the Psalms and in the Ethics of the Fathers.

There are no new religious truths to teach. Would that we had but fulfilled the old ones! Would that even the Ten Commandments were universally observed!

The first sentence in these commandments is God—for without that cardinal principle I know not what duty means. Cut the divine cord binding me to humanity and at once the convincing proof of any ethical obligation disappears with it. A utilitarian theory of ethics is not final, and its logical consequence from which it cannot escape is the stand taken by Leslie Stevens, viz. that merit is a delusion, that virtue is only prudence, and that crime should no more be punished than disease.

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Who can impose an obligation upon me? Who can prove to me that I owe a duty to others? Who can thunder forth a 'thou shalt,' a categorical imperative—other than a God? How can I speak of a moral law pervading the universe unless I imply behind it a maker of the law? Do laws grow out of the dust—does conscience evolve itself from floating nebulæ—do love and right come from protoplasm and globules?

The lecturer is at least consistent in not teaching God to children since he does not teach God to adults Unnecessary to preach to his congregation of agnostics against their implanting in their children a something they do not believe themselves.

But for those who do believe—my conviction is, not that we should refrain from teaching religion in the home, but that we have not enough of it. Would that parents would teach their children more religion—ah, would that they would teach them any! Would that they would instil it by that most potent teacher example. Let the little ones hear a brief grace after the day's chief meal. Let them enter into the holy joy of the Sabbath with all its spiritual associations. Let them learn a simple daily prayer. The lecturer's criticism fails to take the beauty and the charm from the picture of the child praying at its mother's knee.

If religion should be taught at all, then it must be taught to us while young. Youth is the age of learning, just as manhood is the age of doing. We must sow in the Springtime, if we would reap in the Fall. We can decide the incline of the tree by the bend of the twig, but we cannot bend the tree. At childhood the nature is soft and pliable and we can mould it as we will. At manhood mind and character are formed and crystallized, and the time for impressions has largely passed. In the realm of education experience has taught much in the last hundred years, and yet we come back to the old maxim: "Train up a *child* in the way it should go, and when it is old it will not depart from it."

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GENEROSITY: A ROMANCE OF TO-DAY*

By Nora Vynne.

Chapter II.

THREE months later the marriage of Miss Parry and Mr. Davis was announced in the papers, and Chris Whelan, who had been keeping himself out of the way through the best part of the season, now felt himself at liberty to return to town.

"You won't mind my looking you up occasionally, I suppose?" he said to Davis. "I shall like to know how you get on.

"Oh, come by all means," Davis said enthusiastically. "You have a right to see the result of your generosity, and you'll congratulate yourself when you do see it. We are making a success of marriage, Madge and I."

So Chris went. The Davises had nothing of what is usually termed "position," but they had a cosy little place at Tooting, where Chris got into the way of going very often indeed, always sure of a warm welcome from his friend and his friend's wife.

Mrs. Davis, indeed, was particularly gracious and cordial toward her husband's friend, but now and then Chris caught a glimpse of something behind her friendly manner that puzzled him. She never seemed to have any hesitation in letting him see how devoted she was to her husband, and how completely happy in her married life. Sometimes, indeed, it seemed as if she rather went out of her way to impress him with her felicity, for she often positively overwhelmed Davis, in his presence, with demonstrative affection, or sometimes, when Whelan and she sat talking, as they often did, all through a long afternoon, growing confidential together, listening to each other's pet theories and day dreams, speculating upon all those immaterial and mystical themes that are so delightful to discuss just because we never can arrive at any understanding of them, changing in a sen-

*Concluded from January Menorah.

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tence from sarcasm to solemnity, from tragedy to frivolity, growing earnest over trifles or playing lightly round the edge of immensities—talking in short, as only people who thoroughly know and like each other can talk—she would suddenly break off and indulge in an utterly commonplace eulogy of her husband.

This would have bored Whelan if it had not puzzled him so, for he had known Davis a good deal longer than she had, and was perfectly familiar with his virtues, and his faults, too. Mrs. Davis was the most charming and lovable woman he had ever seen, and, of course, she was passionately attached to her ugly, commonplace husband. This was quite as it should be, only why did she so labor to convince him of a fact he never had doubted.

So time wore on, and if he began to find that the hours spent in his friend's house were the only hours worth having in his life, the discovery did not disturb him much. He went at his own risk; Davis was glad to have him, and Madge was absolutely safe in her exaggerated love for her husband. He was satisfied that it should be so, for he had not an evil thought in connection with Mrs. Davis. Indeed, incredible as it may appear, he had probably never had an evil thought in connection with any one.

Indeed, he took a sort of wretched pleasure in the success of his sacrifice, and as often as he left the friends of his own set to go down to the quiet, cosy little house at Tooting, told himself emphatically that he did not regret it.

Now it had happened that while Davis and his wife had been on their honeymoon they had fallen in with an old uncle of Davis' who was a great admirer of pretty women, and he had been so taken with Madge's beauty and brightness that on parting with them he immediately made his will in his nephew's favor, "as a recognition of his good sense and cleverness in securing such a charming and amiable woman as his wife."

The old man said nothing about this at the time or afterward; he probably saw other pretty women, and forgot all about Madge, for he never held out a helping hand to her

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husband in all the long struggle with poverty which followed their marriage, and took no notice when he was informed that their second child was called after him. But, if he forgot his fancy for Madge, he also forgot to make any other will, and when at last news of his death reached Davis in London, he found himself the owner of a good deal of railway stock, a fine old country house, several well-let farms, and a coal mine at Glywwych, North Wales.

This, of course, entirely revolutionized the three lives. Davis and his wife had now the means to enter that sort of society which is spelt with a capital "S," and were only doubtful as to whether they should found their claims to admission on his wealth or her beauty, and Whelan found those pleasant impromptu or matter-of-course visits quite out of the question.

Formerly, when Chris had left the fashionable world and gone down for those pleasant, quiet hours at Tooting, no one had known or cared anything about it. Now, in the full glare of capital S'ed society, all that was changed. If he had tried to monopolize the beautiful Mrs. Davis the thing would have immediately become conspicuous and commonplace –a mere vulgar flirtation, a degradation of his sacrifice.

Whelan and the Davises still saw a great deal of each other, met the same people, went to the same houses, but the Arcadian days were past.

For the first time since his friend's marriage Whelan found himself alone. He had to face the problem of life apart from Madge Davis, and could make nothing of it at all.

At the end of the season Mr. and Mrs. Davis went to Wales, but their departure made very little difference to Chris; the separation of the past months had been so complete.

Presently, however, he received a letter from the Davises asking him to spend a few days with them, to inspect the new house and the farms and the coal mines and the scenery, and to ruralize generally. He went gladly enough, and had

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a very pleasant time, almost as pleasant as the old days at Tooting. Davis was full of triumph in his new possessions, but he did not bore his guest with them; he let him off easily as far as mountaineering and farm-inspecting were concerned. But on one point he was resolute: Whelan must go down a coal mine.

Whelan agreed, but he was not very enthusiastic about the expedition: so it was postponed time after time until the day before he intended leaving. At breakfast Mrs. Davis, remembering that Chris had not yet seen the mine, proposed that they should walk down and visit it that morning. Davis agreeing, they lost no time in setting out, but, half way there, they met the manager, who reminded Davis that it was a holiday and the men were not working.

"Dear me, so it is," said Davis. "I had quite forgotten. What is to be done? We can't let you go back without seeing our mine, Whelan."

"We can go all the same, can't we?" asked Madge. "It is the mine we want to see, not the men. I have not been down myself yet, and I want to go so much. You could find us a guide, I suppose, Mr. Wyatt?" (this to the manager)—"and, if you have not any engagement yourself to-day, perhaps you would come with us?"

Mr. Wyatt said he should be most happy, and set off to find a guide, and in due time the party found themselves wandering about in the dark and dirt and bad air, and trying to pretend that they liked it because it was a new sensation.

Mr. Wyatt and the guide had wandered to a little distance. Madge was just asserting vigorously that she would never allow any of the children to come into this dreadful place, and that she wished they were all well out of it themselves, when a sudden, ominous sound was heard. Instinctively they all stood still and waited: there was a loud, dull roar - a shaking, as it seemed, of the very foundations of the earth—a crash, and then the whole roof of that part of the mine near which they stood fell in, and there was dead silence and black darkness.

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Davis was the first to speak.

"Nobody need be alarmed if we are all here," he said. "Madge, are you all right? Whelan? That s well. And Wyatt and Derrick?"

Neither Wyatt nor the guide answered; they had been some distance away when the roof fell in, and it was too evident that they were buried beneath the ruins.

"Well, we are all right," said Davis. "Let us be thankful for that, at least; I don't know much of my own mine yet, but I know we can't be very low down; we must be quite near the surface, in fact, and they know at th house where we are, so we have a good chance of being rescued."

But even while they spoke they heard other explosions, one after another, in different parts of the mine, and presently one in their immediate neighborhood was followed by a rush of hot air and then by a stream of water which quickly covered the bottom of the little space where they stood.

"Good heavens, this is serious!" exclaimed Davis; "little as I know, I know what this means The water keeps coming in and there is no outlet for it. We are in great danger. Madge, where areyou?"

Madge struggled through the fast-rising water towards her husband's voice, and clung to him desperately.

"Tom, dear. you speak of danger - tell me the truth. Do you mean—is it death?"

"I am afraid it is."

She gave a little smothered cry and fell back into her husband's arms; she was not a particularly courageous woman, and there was small wonder if she was terribly frightened now. There was a long silence, and then Whelan spoke.

"Good God, Davis, can't you say anything to comfort her? To make it seem easier. It's your place to help the poor child to bear it."

"She has fainted," said Davis, shortly: "it is best so, she won't feel it so much when the end comes."

"An awful end," said Whelan, shuddering, "an awful

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end for her. It is maddening. If one could only do something to save her; something to help her."

Something in his tone amazed and even interested Davis, in spite of his own horror.

"Why, Whelan," he exclaimed, "you don't mean to say you care for her still! That you have been going on caring for her all these years?"

"Still?" repeated Whelan, "all this time? Why, of course I do. I should have gone on all my life and hers, however long we had both lived. You have made her very happy Tom, so it is just as well as it is, but if I'd known at the time what it would cost, I don't think I could have done it, and if you had known I don't think you would have accepted the sacrifice."

"What sacrifice?"

It was Madge who spoke, starting from her husband's arms and questioning with passionate eagerness.

"What sacrifice? I was not fainting; if I had been I think I should still have heard such words as those. What sacrifice?"

"Never mind now Madge," said her husband, feeling for her in the dark, "it is all past now. We have only a few moments left to live. Don't let us say anything to disturb them."

Madge flung away his hands angrily.

"What sacrifice? I will know, I will understand before I die. What sacrifice? Speak, one of you!"

"My dear, be reasonable," said Davis fretfully, using the usual 'husbandese' for 'don't contradict me.' "It is a past matter between Whelan and me."

She broke away, and stood apart from both of them.

"It concerns me, too," she said. "I know so much already, Mr. Whelan, you know what I heard; finish the story."

"As you will," said Chris. "Tom, I think I have a right to tell her now. It is only that we both loved you, Madge, as you heard just now, but Tom asked me to give you up to him because he needed you most, and I did so.

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It was hard to bear at the time—it has been harder since; but as it has turned out so well I am content."

"Content!" the word rang sharply through the darkness. "Content—yes, we have both been content when we might have been happy. Oh, why did you do it? Why did you do it?"

She had come closely to him now, and seized his arm fiercely

"Why did you do it? What right had you to sacrifice me that you might be generous? Generous! No, you were selfish and cruel; you trod on my heart that you might rise a step higher in virtue. Was I a stake at cards that you should let your friend win me from mere good nature? Was I a place in the world that you should step aside and resign me to him? Was I not a heart and soul, a living woman, who surely had a right to a voice in her own disposal?"

"But, Madge," cried Whelan, amazed at her anger, "one word. How could I know? If you had refused Davis——"

"Refused him----can you not understand? You both came to my mother's house, and I thought—I hoped—no matter now what I thought and hoped, for you left me without a word—and it seemed to me that you were fickle and he was true, and that I had been foolish and blind to have believed in you, and to have misprized him. He was ready to love me when you had left me. What wonder if I was touched by his patience, won by his faithfulness?'

"But you seemed so fond of your husband, so happy, that I was almost glad——'

"Seemed!" she cried bitterly. "Was I to let you, who I thought had liked me and tired of me, think that I regretted you? So you were glad of your work, were you? Ah, you are very noble, I know, Chris Whelan, very unselfish, very generous: but your unselfishness has blasted my life. Your generosity has wronged me grievously."

"Madge!" cried Davis reproachfully, "have you no feeling for me that you speak so? Have I not been a good husband to you?"

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"I can forgive you," she said quietly, "that is all. You have both wronged me, but you less than he."

Before either of the men had time to answer her another explosion shook the place where they stood, there was a sound of earth and stone falling into the water near them, then the air grew suddenly lighter and a cool breeze blew in their faces.

Davis gave a sigh of relief.

"Look there," he shouted, we shan't die this time. See, there's an opening up above, we are even nearer to the surface than I thought. Do you see that big boulder that is uncovered now? We can climb up that, and lift each other up so as to struggle through the opening. We are saved! Courage, Madge! Whelan, for heaven's sake stop looking so tragic! Don't you see we are saved, man?"

Whelan's face did not clear.

"Come with me a moment, Davis," he said, "I have something to say to you."

"Speak before me," said Madge firmly. "Let us have no more private compacts between you."

"Good," said Whelan quietly. "Your husband says we are saved. Don't you see that only two of us are saved? Who will help up the third?"

"Good heavens!" said Davis, "I never thought of that."

"Think of it now," said Chris, still speaking very quietly.

"You mean, think which?"

"Yes, that is what I mean."

Perhaps in his heart Whelan felt that it was his friend's turn to be generous. Perhaps he had some hope that Davis might feel the same; if so, he was to be disappointed. A man does not grow in unselfishness by living for years in the enjoyment of the results of a selfish action. A man who will act meanly at five-and-twenty is tolerably likely to act still more meanly at thirty.

"Well," said Davis, at length, "the third of us may be saved too. We could bring help."

"Nonsense, the water is rising too fast for there to be

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any chance of help coming in time. The one who remains here must die."

"Well, you know, Chris," said Davis, with a good deal of shame in his voice, but a good deal of stubbornness too, "I'm a married man, and I have children. and, now that I have all this property, I have very heavy responsibilities: and. really, you know, whenever one hears of a case like this, it is always the unmarried man who offers to stay. I really think it should be you."

"You think so? Suppose we leave it to your wife to decide."

Davis hesitated. "I think that will be hardly fair" he began.

"But I will have it so," said Whelan sullenly. "If you won't consent I ll refuse to help you in any case, and we two will drown together; but if you will let Madge decide, I will abide by her decision. What do you say?"

"I suppose I have no choice," said Davis. "Madge, which of us do you decide for?"

"I will not choose," cried Madge passionately. "I only wish it could be I who should be left behind. It should be if I had strength to lift one of you and might have my way. Settle the matter between you. You were ready enough to arrange my life to suit yourselves. But I am less hardy; I dare not take such an awful responsibility upon myself. You are mad to think I could."

"But, Madge," said Whelan, gently, "if it is true that we between us spoiled your life, can we do more to atone than offer you this choice now? If we only thought of ourselves then, we want—at least, I want—only to do what is best for you now. Choose."

"I will not. It is cruel to ask it. How can I sentence either of you to death? You are the noblest man I ever knew; but the most blind and cruel. Tom is my husband; we have children; we have lived together all these years, and—and, I have grown to love him. But yet—Oh, Chris, Chris! God forgive you your generosity! But for that, I should have loved a much better man."

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Chris drew back. "Come, Davis," he said, "I've got my answer."

They struggled toward the boulder together, and without much difficulty climbed to the top of it.

Whelan turned to Davis. "You will go first, I suppose, and help Madge from the top?"

But Davis had some vague suspicion in his mind; if he left those two together he might never see Madge again.

"No, my wife first," he said.

"You'll let me? I am the stronger, you know."

Davis nodded.

"Thanks. Now, Madge."

He took her in his arms to raise her, then paused.

"Good-by," he said, "good-by, Madge. I think you have been a little hard on me. I made a great mistake, but I meant well. I can do no more than say I'm sorry, can I? Don't you think you might be a little sorry, too?"

They could see each other plainly now in the bright light that streamed straight down upon them. A sudden bewildering change rose in Madge's eyes. He looked at her eagerly. What was in her mind? What was rising to her lips? Something that would make life possible even now, or at least make death sweet?

"Madge," he whispered, "Madge, what is it?"

"Hallo! hallo! Is any one alive down there?"

It was Wyatt's voice, and Wyatt's good-natured, ugly face peered through the opening.

"All there? Ah, that's good! Derrick and I got out all right, so we rushed off and got a ladder; and now, if you'll just move out of the way, I'll let it down, and you can all come out of that ugly hole as soon as you like."

So in about three minutes the tragedy was over, and Whelan will never know to his dying day what it was that Mrs. Davis was going to say to him.

Some three months later the papers gave a detailed account of the marriage of Lady Lily Levisohn and Chris Whelan, but the papers said nothing about one little incident that took place After the ceremony, when Chris had gone

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through all the manifold promises that a bridegroom makes by order of the prayer-book, he turned to the sweet little woman who had loved him so long and so faithfully, and made another on his account.

"Lily, darling, I promise you that I will never be generous again as long as I live."

THE B'NĒ B'RĪTH IN NEW YORK.

ANNUAL REPORT OF PRESIDENT HELLMAN.

THE annual report of Myer Hellman, Esq., President of the Grand Lodge of District No. 1, whose seat is in New York, is a document bristling with patriotism to the country and enthusiasm for the noble objects of the Independent Order B'nē B'rīth.

Brother Hellman prefaces his message in the following admirable language:

The resistless march of time has added another year to our existence, and brings us within three annual sessions from where we shall cross the line that marks the semi-centennial era of our Order's birth.

I extend to you a hearty and fraternal welcome to this thirty-ninth session of District Grand Lodge No. 1, and may the Almighty fill our hearts with the ennobling principles of our institution, and so direct and prosper all our deliberations that they may redound to *His* glory and to the welfare of Judaism and our brotherhood.

The year, with its many aspirations, its joys and sorrows, its encouragements and disappointments, has formed a part of the history of the mother District, and I congratulate you that we have been permitted to live and witness the completion of the first century of constitutional government and of religious liberty within the United States of America, the birth-place of our institution.

Brethren, I speak with feeling, and possibly with an earnestness too intense, when I say to you at this time and place that the teachings and influences of the *B'nē B'rīth Order* since its incipiency, and in the vigor of its manhood,

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has had that great moral, intellectual and social power upon our people in the United States to make the name of Jew and Judaism respected and honored for loyalty, devotion, industry and charity.

In this jurisdiction peace and harmony have reigned supreme; and while there has been no material change in our numerical strength, the confidence, activity and enthusiasm for our brotherhood, its principles and its objects have grown greater and stronger.

After paying a merited tribute to the memory of such good and true men as Valentine Koon, (one of the founders of the Order), A. B. Rothschild, Solomon Sommerich, Isaac Lichtenberg, Joseph Arthur Levy, and others who during the year have been "gathered to their fathers," Bro. Hellman reviews at length the work which he and his colleagues have already accomplished or put in such shape and form as to be realized at an early day.

The new headquarters of the Grand Lodge were opened in April last and have proved by their elegant and commodious accommodations a source of inspiration for those resorting to the rooms. The Maimonides Library is now located in suitable quarters, with ample reading room facilities, having on file all the leading periodicals. More than 50,000 volumes have been circulated and there is a constant increase in the number of readers and improvement in the class of literature taken out by the hundreds that weekly throng the office of the Librarian.

The question of Optional Endowment receives from President Hellman unqualified support, and he strongly urges the adoption of this measure by the Annual Convention. Upon this subject Bro. Hellman says:

"This matter has been brought before the present General Committee and met with general approval. During the year the opinions of many of the prominent men in our District were freely expressed on this important subject, and all agree that the introduction of the Optional Endowment system would be a progressive move.

To those who have by visitation and experience acquainted themselves with the condition of affairs in the lodges of our own and kindred organizations, it needs no

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argument that this reform will be of an inestimable benefit hereafter in strengthening our ranks, as all will agree that there are thousands of young men who are willing and ready to join us if the annual contributions did not exceed their financial ability, and that as in former years the dues did not exceed the sum of $8 per annum. I am convinced of the fact from personal experience and observation that as soon as the endowment is made optional we shall see new lodges brought into existence composed of young men whose intellectual qualifications and charitable inclinations will eminently qualify them for our cause and brotherhood. There are others whose aim and ambition is to assist in works of charity and philanthropy and contribute towards the elevation of Judaism, and to whom the question of endowment has no bearing whatever; this valuable material is debarred from entering our ranks as long as we make it obligatory for those who join us to assume the endowment obligations.

We find again another class of good honorable, useful, experienced and well-to-do men who have worked faithfully and diligently in the cause of Judaism, but who have passed the age to be admitted in our lodges; they would gladly relinquish all material benefit if our laws would permit of their acceptance. Such men would consider it a pleasure and honor to be acknowledged co-laborers in our cause, and would gladly contribute to the support our *Home and Library* as well as charitable works."

On the subject of securing an edifice for the Order, Bro. Hellman takes strong ground and shows with great force of argument both the neccessity and practicability of this step.

As chairman of the committee and in co-operation with his colleagues a circular was sent to all the Lodges and this was followed up by official visits and stirring addresses in behalf of the proposed plan.

In the circular the committee say:

"In the work in which your Committee is engaged, the financial and moral support of every lodge and every individual member of this District is absolutely indispensable. The dedication of a B'nē B'rīth Hall, on the brotherhood's Semi-Centennial of its existence in the great metropolis of our country, where, fifty years ago, Henry Jones organized the Independent Order of B'nē B'rīth, will demonstrate the fact that our work of uniting the Israelites, and developing their mental and moral character in this blessed land of liberty, has been realized to a large extent.

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The work before us at the present time is somewhat different in character from the work accomplished in the past. Our aim for the future must be to enlist the sympathy and co-öperation of our young men in the B'nē B'rīth cause by giving them opportunities and facilities for frequent social intercourse and for intellectual development, by securing a suitable home for sociability a home for our lodges a home for our Grand Lodge a home for our library. a home where we can teach and disseminate the doctrines and principles laid down by the Order of B'nē B'rīth in the presence of our families and those who are near and dear to us. The necessity for the erection and existence of such a home is universally conceded by every progressive Ben B'rith in this District; we therefore appeal to you, dear brethren, to coöperate with us, and give us that financial and moral support so indispensable to crown our efforts with success."

Brother Hellman and his committee after numerous meetings and careful consideration came to the conclusion that it was expedient to erect a building which should be an attractive and imposing structure 100 x 150 feet, and from 85 to 90 feet in height, with basement and sub-basement, to be built of brick and iron, and to be fire-proof.

The Building to contain:

1. Headquarters for Constitution Grand Lodge.
2. " " District " "
3. " " The Maimonides Library and Reading Rooms.
4. Large Hall, 100 x 100, with necessary anterooms for lectures, festivities and other purposes.
5. Large Dining Room.
6. Eight Lodge Rooms.
7. Seven Stores.
8. Bowling Alleys, Restaurant and Billiard Rooms.
9. Apartments for Janitor.

The building and grounds are not to exceed in cost the sum of $450,000.

RECEIPTS.

(*a*)	Rent of 7 Stores	$ 7,000
(*b*)	Bowling Alleys, Restaurant, Billiards .	10,000
(*c*)	Rent from Constitution Grand Lodge .	
	District " "	
	Maimonides Library . .	2,500
(*d*)	Rent of eight Lodge Rooms . . .	10,000
(*e*)	Revenue of Large Hall, 180 nights . .	18,000
(*f*)	" " Lodge Rooms for day meetings	1,000
	Total	$48,500

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(*a*) 1st mortgage of 50% on cost of building being $225,000 a 4%,	$9,000
(*b*) 2d mortgage of $225,000 at 5% to be held in trust by Treasurer of District No. 1, in the name of Committee on Semi-Centennial,	11,250
(*c*) Taxes, Insurance and Water Rents,	6,000
(*d*) Fuel, Gas, Engineer and Janitor,	10,000
(*e*) Superintendent,	1,000
Total,	$37,250

Leaving a balance annually to constitute a Sinking Fund amounting to $11,250

By the foregoing statement it will be seen that while we have calculated the cost of construction at maximum figures, we have calculated the revenue to be derived therefrom at the minimum; we are confident that the annual income will exceed the figures as stated herein.

It has been decided to issue bonds to the amount of $225,000; each bond to the par value of $100 to be covered by second mortgage at 5%, redeemable at annual drawings by numbers from Sinking Fund.

Your committee further recommends that after the second mortgage bonds have been redeemed, that then the first lien on the property shall be paid from the same resources, and when the building is clear of debt, then the entire income from the building shall be devoted for the support of the Home and Library. This will in course of time *relieve the brethren from the assessments towards the Home and Library*, and place the District in a position in the future to add other institutions to those already existing, without additional taxation to the brethren, thus making District No. 1, Independent Order of B'nē B'rīth, complete and perfect in an ideal, intellectual and philanthropic sense.

In order to secure success a committee was organized, composed of the most prominent members of the District consisting of the following brethren :

Myer Hellman, Chairman; W.A. Gans, Vice-Chair.; S. Sulzberger, Treasurer; S. Hamburger, Secretary; Morris Adler, D. L. Walter, Sol. Hyman, Jacob Asiel, David M. Koehler, Julius Bien, Max Moral, Isaac Hamburger, M. Ellinger, M. Goodhart, Sam. Adler, Joseph Fox, George Heyman, Simon M. Roeder, Adolph Hirsch, R. Ettinger, Henry S. Herrman, Henry Strous , Max Toklas, Ignatius Rice, A. Anhalt Meyer Guttman, Elias Sobel, S G. Nathan, Jos. S. Michaels.

The work in the hands of this able and efficient commit-

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tee is now being prosecuted with zeal a nd already $60,000 have been subscribed towards the building fund.

Bro. Hellman in urging the subject upon the attention of the Annual Convention, and speaking of the labors of the committee says:

"Brethren, much has been done, and we have every reason to be satisfied with the result, especially when we take into consideration the magnitude of the undertaking, but a great deal must yet be accomplished. The sum of ($40,000) forty thousand dollars is still necessary to complete the amount of *one hundred thousand do'lars*, in order to be enabled to secure the ground on which to erect our Hall, and to secure the future success of the project

Brethren, I believe it is unnecessary for me to state to you at this time that the absolute necessity of the erection of a Hall is now conceded by every intelligent and progressive Ben B'rith in the District. It is also superfluous on my part to reiterate that a successful result, by the erection of a B'nē B'rīth Hall will be the *only* additional permanent resource wherewith we shall be enabled to defray the increased yearly cost for the support of our Home. Let us, therefore, manifest a degree of sincerity through *united and speedy action* in raising the balance of forty thousand dollars necessary. I therefore, again appeal to you to help us to accomplish our object as speedily as possible. Let each one of you constitute himself a committee of one ; go to your lodges and see to it that your lodge and your brethren individually do their share, and before the expiration of three months we shall be in a position to select the locality, and when we again meet in annual session we shall have reason to be proud of our work, and be rewarded in the satisfaction of seeing the workmen engaged in the erection of our B'nē B'rīth Temple."

Speaking of the work of the District Deputies, he says:

"Progress towards the improvements in every respect as to the condition and numerical strength of our lodges in this district outside of the City of New York, has been made possible by the great work accomplished by our District Deputies, Brothers Martin Beir, E. Lichtenhein, H. J. Hirschberger, S. H. Mildenberg and Israel Cohen.

The idea of Brother Ex-President Morris Adler and the law creating District Deputies has been productive of excellent results. Those faithful representatives of the President of the District have accomplished good work, and in localities where apathy and indifference has hitherto existed for

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our cause, life, strength and enthusiasm have been substituted; lodges, where an initiation has not been known in years, have had acquisitions of ten and twelve at a time through the visits and efforts of our District Deputies, and it has given me great pleasure and satisfaction to receive during the year encouraging reports from our Deputies as to the improvement of the condition of the lodges in their respective Districts."

The Home for Aged and Infirm at Yonkers, New York, the able efforts of the Board of Governors, Dr. S. Waterman the Medical Director, and of the Ladies' Auxiliary Society are spoken of in the highest terms.

President Hellman shows that the co-operation of the members of the Order in supporting the Hebrew Educational Fair, not only secured the direct sum of $1,300, but created in behalf of this noble undertaking a profound interest among the brethren of the B'nē B'rīth which will certainly secure their earnest support for the future of the proposed "Mission Home" for Jewish Emigrants and their children

On the subject of the MENORAH MONTHLY, and the duty of every member to subscribe for this Journal, Bro. Hellman speaks in warm language. He says:

"The management of this excellent monthly, the official organ of our District is now in the hands of the Menorah Publishing Co., an incorporated Society with a Board of Directors consisting of the following prominent leaders of our brotherhood: Julius Bien, Solomon Sulzberger, Wm. A. Gans, Morris Adler, Sig. Hamburger, Benj. F. Peixotto and Morris Goodhart. Our esteemed and honored brother, the Hon. Benj. F Peixotto remains the Editor, and Ex. Pres. Bro. Morris Adler holds the position of President of the Board of Directors.

As the official organ of our Order THE MENORAH should be a welcome monthly visitor to every B'nē B'rīth in the land, not only as an educational factor, but also as a disseminator of B'nē B'rīth principles This excellent publication should be read by every officer of a lodge, and no lodge should be without several copies to be read in the lodges for the purpose of keeping the brethren well informed as to all which transpires in our brotherhood throughout the world.

I cannot too firmly impress upon the minds of the brethren the great necessity of upholding the official organ of our

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brotherhood. Remember brethren, that our beloved institution is growing in influence, greatness and strength and that the standard of the B'ne B'rith will soon be unfurled in every civilized portion of the globe, and that the influence which an official organ can wield for the interest of our brotherhood is of inestimable value and benefit."

Other subjects are likewise ably treated in President Hellman's message, which however concern more directly the private affairs of the Order.

In retiring from the high office which he has held during the past year, Brother Hellman will carry with him the universal respect of the fraternity. His labors have not only been most zealous but inspired and directed by an intelligence and breadth of public spirit which will forever distinguish his admimistration as among the best the Order in this District has ever known. Happy in the cordial sympathy, and support of his able lieutenants, particularly of such colleagues as William A. Gans, Sigmund Hamburger, Solomon Sulzberger. Morris Adler, Bernard Metzger, Isaac Hamburger, and of the several standing committees, Bro. Hellman, labors have been fruitful of substantial results and promise to exercise a far reaching influence for the future.

ISRAELITE AND INDIAN.

COL. GARRICK MALLERY of the Smithsonian Institution, who is recognized as the authority on Indian traditions, religions, and languages, has just completed a contribution to science that is likely to cause considerable stir in geological circles. It is entitled "Israelite and Indian; a Parallel in Planes of Culture," and was written for the American Association for the Advancement of Science, of which he is the Vice President and Chief of the Anthropological Section.

In this report Col. Mallery overthrows and completely demolishes a popular and almost universal theory that all the savage tribes of America before their contact with civili-

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zation had a formulated and established religious faith, believed in a single Supreme Being, a future life, and a system of rewards and punishments after death. The theory, which has been accepted and disseminated by religious missionaries of all denominations among the Indians, has been the chief link to connect them with the prehistoric races of the Mosaic era, and at the same time has been used to demonstrate that man as a creature, however ignorant or degraded, was divinely inspired with a revelation or an instinct that recognized the One Supreme Being, the immortality of the soul, and hope of happiness or fear of misery after death, according as his worldly life was spent.

Col. Mallery reports that after years of investigation into the traditions of all the North American tribes, representing fifty-eight linguistic stocks and more than five hundred languages, he has been forced to the conclusion that the aborigines had no such instinct and no such religious belief until after contact with European civilization, when they gained it from the missionaries. These missionaries, he says, were imbued with the dogma, and sought, and therefore found, evidence of one primeval faith, but were misled by their own enthusiasm. He continues:

"After careful examination, with the assistance of explorers and linguists, I reassert my statement that no tribe or body of Indians before missionary influence entertained any formulated or distinct belief in a single overruling 'Great Spirit,' or any being that corresponded to the Christian conception of God. But I freely admit, with even greater emphasis, that an astounding number of customs of the North American Indians are the same as those recorded of the ancient Israelites."

He tells, too, of the experience of W. W. Warren, who translated Bible history for the Ojibway Nation, and was invariably met with the remark from the native priests: "This book must be true, for our ancestors have told us similar stories generation after generation since the world was new." And only last year, when a well-informed chief of the Muskokis was being questioned as to the religious myths and legends of his tribe, he replied: "They are all in the Old Testament. We can read them there without the trouble of taking them down from our people."

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HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles
Translated from the German by Richard J. H. Gottheil, *Ph. D*
Columbia College, New York

THIRD PERIOD

The Talmudical Literature from 100 to 750 C. E.

The Mishna (*Continued*).

THE Rabbins sought to regulate the ethical life of their flocks and to instil into them those qualities of heart most truly desirable. A few specimens out of thousands of these pious and pregnant sayings must suffice us in our endeavor to exhibit the spirit that animated these "hypercritical casuists and scholiasts:" "Be of those that are persecuted, rather than of those who persecute." With this exhortation to mercy and goodness does the system of Talmudic ethics begin. Many others are of like import: "Be thou he that is cursed, not he that curses." "Has God pleasure in the flesh and blood of offerings, asks the prophet? No; He did not order, but only permitted them. You offer for yourselves alone, not for me, says the Lord." "Bless God for the evil things as for the good ones." "If thou hearest of a man's death, then say: Blessed be the just Judge." "Even if all the avenues to heaven are closed, still will the gate of prayer remain open." "When the just man dies, then does the earth suffer loss." "The lost jewel remains a jewel; but he that has lost it may go hence, and weep." "Life is like a flying shadow! Is it the shadow of a tower, of a tree? No, it is the shadow of a passing bird, that disappears leaving neither bird nor shadow behind." "Repentance and good works are the objects of all earthly wisdom." "Not even the just man will have as high a place in heaven as the sinner who repents." "If your God abhors idolatry, a heathen asked of a rabbi, why does He not destroy the idols? See, answered the rabbi, they worship the sun, the moon and the stars; shall all this beautiful world be

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destroyed for the sake of these fools?" "He whose words are greater than his knowledge is like a tree with many branches, but with little root, a puff of wind will cast it to the ground. But he whose knowledge is greater than his words is like a tree with fewer branches, but with many and sturdy roots, and all the winds of the earth cannot prevail against it." "Love thy wife as thyself; honor her more than thyself." "He who lives without a wife lives without joy, or comfort, or blessing. If thou choosest a wife, go a step downwards; if thou choosest a friend, go a step up." "God's altar weeps for him who is deserted by the love of his youth." "Honor the women, they bring you blessing." "He who marries for gold, his children shall become a curse to him." "The house that does not extend its arms to the poor shall stand open to the physician." "Humanity is more than beneficence. Honor the sons of the poor, for from them does knowledge grow." "Let your neighbor's honor be as sacred to you as your own."

"He who openly shames his neighbor is to be regarded as if he had shed blood," "He who forgives an insult done to him, him also will God forgive his sins." "Let your yes be a true yes, and your no be a true no!" "Hospitality is the most important part of the worship of God." "There are three crowns: the crown of the law, the crown of the priest and the crown of the king. But greater than all is the crown of a good name." "Four shall not enter into Paradise: the scoffer, the liar, the hypocrite and the slanderer." "Keep thine own counsel, for thy friend has a friend, and thy friend's friend has still another friend." "The mercenaries fight, and the kings are the heroes of the battle." "A thief calls upon God for aid while he is breaking into a house." "Smite the idols and the priests will tremble." "Fools prove nothing." "For words which a man speaks in pain he cannot be held responsible." "Contrition of heart is better than castigation." "Dwell not beside a pious fool." "If the stone falls on the pitcher, alas for the pitcher; if the pitcher falls on the stone, alas for the pitcher, whichever happens, alas for the pitcher." "Youth is a chaplet of roses;

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old age a crown of thorns." "Drink not, and thou wilt not sin." "He who humbles himself shall be exalted; he who magnifies himself shall be degraded" "He who pursues the great, from him they fly; he who avoids the great, him do they seek!" "Pride is as bad as idolatry." "As long as our love was strong, we had room on the scabbard of a sword; now that it is become weaker, the wide couch is not broad enough." "The virtue of humanity is as important as all the other virtues together." "Be soft and yielding like a shrub; not hard and proud like a cedar." "Hypocrites shall never see the Godhead." "It is not enough to be guiltless before God; we must exhibit our innocence before men." "What the good man influences is more than what he does himself." "Woe to him that is a usurer; he shall not live: everywhere does he carry wickedness and death." "There are seven kinds of Pharisees: those who only fulfil the law to obtain honor and respect for themselves; those who, to show their humility, hardly walk with their feet; those who run their head against the wall to avoid the look of a woman; those who hang their heads and are holy in their works; those who beseech every man to mention to them some further duties to fulfil; those who are pious in the fear of punishment; and, finally, those who do the will of their Father in Heaven, because they love Him."

In this very same Talmud there are whole tracts filled with micrological investigations of, and commentaries on the Law. But even these are treated ideally, as the following Haggadic saying, which is worth entire systems and theories of religious philosophy, will show: Six hundred and thirteen laws, says the Talmud, were given to Moses for Israel. David condensed them all into eleven, Isaiah into six, whilst Micah enumerates but three: "It has been told to thee, O man, what the Lord demands of thee, to do righteousness, to love virtue and to walk humbly before thy God!" Another prophet confines himself to two: "Protect justice and practise righteousness!" Amos finally unites all the laws into one: "Seek Me," he says, "so shall ye live!" And Habakuk says: "The righteous man lives his belief!"

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Only a short and hasty glance have we been able to take of Talmudic ethics and Rabbinical philosophy. But it suffices to show us how they were born with the spirit of the prophets. The Haggada, nurtured under the sun of the East, conquered the heathen world; it became the teacher of other religions, which accepted its deepest truths The entire world of Biblical legends with which Islam in its many tongues has delighted the wise as it has pleased women and children for these twelve hundred years, is to be found entire or in essence in the Haggada. Finally, much else in mediæval legend, in Dante and Bocaccio, in Cervantes and Milton is wittingly or unwittingly derived from the same rich source.

The Haggada is pre-eminently, though not exclusively aphoristic in its poetic form. The term *Mashal* rightly includes stories and legends, fables and fairy tales, allegories, riddles and poems. They are one and all based upon the word of the Bible.

The traditions and legends recall the glories of the past and embellish more especially the lives of the patriarchs, heroes, and prophets, of Adam, Abraham, Moses, David, and Solomon. Nor are the prominent teachers and leaders of more recent times forgotten. And finally the women of the glorious past, from Eve to Judith, are adorned with the flowers of phantasy. A naïve and childlike tone characterises all these legends; and, though this has not been universally appreciated, the stories have obtained entrance into the literatures of the nations. A few examples will give us a picture of these reminiscences of the Talmudic Haggada. Paradise and their first parents above all have been adorned by its legendary phantasy with the most pleasing attributes. Thus the Haggada tells us: When Adam saw the sun daily sinking lower in the horizon, he said: Alas! Nature is darkening because I have transgressed God's Law. The world will sink back into chaos; perhaps even this is the death with which God has threatened me. Then did he fast eight days. When, however, he saw the days begin to increase again, he said: I now know that this is the course of

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nature. And he dedicated eight fast days unto the Lord in consequence thereof.

It is a long journey from Adam to Moses, but legend passes over it with the swift wings of phantasy. It relates that some Israelites attempted to find the grave of their mighty leader, and ascended to the summit of Mount Nebo for that purpose. Casting their eyes down on the valley below, it appeared to them that the grave of Moses was there. Then dividing themselves into two parties, one descended into the valley to search for the grave whilst the other remained upon the mountain top. To those upon the mountain it seemed as if the grave were in the valley; to those in the valley it appeared to be on the hill top. Thus was the grave of Moses not found, as Heavenly Providence had decided.

Open Letters

SOI-DISANT IMPROVED ORDER.

In a recent address before the Washington Lodges of the B'nē B'rīth, Hon. Simon Wolf was unsparing in his criticism of a society which has started up in Baltimore, calling itself "The Improved Order of B'nai B'rith."

Bro. Wolf fittingly characterized this body as "malcontents and rebels," who, having failed to carry out their treasonable aims and unhallowed ambitions within the pale of the Independent Order B'nē B'rīth, had *seceded*, and were now engaged in the unholy work of undermining the true principles of the Order and of its tenets—founded half a century ago—by preaching doctrines destructive of all true religion. He warned the members of the Order against this new society, whose pernicious tendencies should be condemned by all true men. If we have hitherto refrained from alluding to this pretentious organization, it has been because we have thought its attempted work was confined to the city of Baltimore, and we have relied upon our good and valiant brothers in the Monumental City to counteract its prejudicial purposes. Since, however, it is now attempting to extend its organization to other places, and under "false colors" and "insinuating pretenses," endeavoring to win proselytes, we deem it our duty to caution not only our brethren but all Israelites from having any connection with this institution. We have

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already enough fraternal and charitable organizations as imitators of the B'nē B'rīth, but until now all such societies have adopted distinctive names, and some of them have worked most honorably and faithfully on the same lines as the parent society.

But this new and hybrid body calling itself "*Improved*," is a gross plagiarism and bogus institution which should be shunned and condemned without measure.

AFFAIRS OF THE ORDER B'NĒ B'RĪTH.

NOTE TO CORRESPONDENTS.—We are much indebted to our numerous correspondents for their contributions to this Department, but often labor under difficulty in deciphering names. We would request that our worthy friends write as legibly as possible and only on one side of a sheet. From the large correspondence received it is impossible for the Editor to reply personally to each letter. We are none the less much indebted, and beg that all brothers favoring us with letters will regard this notice as an acknowledgment. Letters arriving too late for publication in a current number will appear in the following.—*Editor* MENORAH.

The National Capitol Lodges. Washington, January 6, 1890.—Never has Edel's Hall been crowded by a more appreciative audience than the one upon whom the lights shone brightly last evening, the attraction being the second entertainment given by the I. O. B. B. The introductory address was delivered by Bro. the Hon. Simon Wolf, who spoke in his characteristically felicitous manner of the aim and object of the association, and of the success it was meeting with throughout the world. The programme was made up principally of musical numbers, and the piano solo, Miss Leila Lieberman formed a most charming introduction. She was followed by Harry Rothschild, whose tenor solo, "Shall we Forget?" won him enthusiastic applause.

Professor Hermann jr., then gave a very clever exhibition of "Black Art," and followed by Miss Jennie Nordlinger, who sang "Day Dreams" in a charming manner. The first part of the programme was brought to a close when Messrs. Steineur and Lindheimer sang the duet "Excelsior," in which the fine baritone of Lindheimer was particularly effective.

The second portion of the programme was begun when Mr. Wolf introduced the Rev. Bro. L. Stern, who has been the Rabbi here for many years and is greatly beloved. He made a short address complimenting the audience upon their good fortune in being able to hear such excellent performers. He said it was time for the Jews to show that they were something more than mere money-makers, and advised them to give the encouragement of their presence to the entertainments provided by the three lodges of Washington.

Mr. Stern was listened to with the greatest attention, and was enthusiastically applauded at the conclusion of his remarks. The violin solo by Mr. Nordlinger was enthusiastically encored. Miss Sarah Lully, who has a sweet soprano voice, sang as a solo, "You"

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and met with liberal applause. The imitations by Hans Roberts were very clever and were greatly appreciated. Mr. F. Altrup sang "Das Gennegt," and the entertainment closed with the bass solo. "O, Schöne Goldene Zeit." by Prof. E. Holer.

Rev. Dr. Jos. Krauskopf lectured here on the subject: "The Patriotism of the Jew." It was a fine effort and warmly applauded. Rev. Dr. Emil G. Hirsch of Chicago is to follow on the 22d inst. These delightful literary and musical entertainments, under the auspices of the B'nē B'rīth Lodges, are due to the initiative and personal effort of Hon. Simon Wolf. He is now, as ever, untiring in his endeavors to advance the condition of our people here at the Nation's capital, and it is only to be regretted that there are not more men like him, with the same self sacrificing and public spirit.

Fraternally, POTOMAC.

Ramah Lodge, No. 33, Chicago, Ill.—The officers elected for the ensuing year, are: President, Martin Barbe; Vice-President, Adolph Nordus; Secretary, Isaac Zoellner; Treasurer, Aaron Daube; Inside Guardian, Joseph Barnett; Outside Guardian, Isaac Freeman; Trustees, Herrman Felsenthal, Louis Morris, B. Mandl; Representatives to the Grand Lodge, Levy Solomon and B. Mandl; Candidates for Delegates to the Constitution Grand Lodge, Dr. B. Felsenthal and Levy Solomon. The President-elect is a man of prominence, socially and commercially. He joined the lodge about a year ago as a non-beneficiary member. His father, Bernhard Barbe, a charter member of the lodge, died in September, 1888, at the age of 86 years, beloved and highly esteemed. His son is apparently following in the footsteps of his deceased parent in the practice of an honorable and deserving career, and is succeeding. All the other officers are up to the standard of good membership, ever mindful of their respective duties and responsibilities as such. The Chairman of the Trustees, Bro. Herman Felsenthal, is well and widely known inside and outside of the Order, and his personal worth and goodness is universally acknowledged. It is to him and his excellent management of our Widow and Orphan Fund, that Ramah Lodge is principally indebted for the possession of a fund of $16,000, the interest of which is quarterly distributed among such of our widows and orphans not sufficiently provided for their maintainance. The candidate for Delegate to the C. G. L., Brother Dr. B Felsenthal, is in every regard a noble and true man, a ripe scholar and a pure philanthropist. Take them as a sample of the material of the membership of which Ramah Lodge is composed, and you will not find it difficult to derive a correct estimate of our quality. Our present membership is 139. Death has reaped a rich harvest in our midst during the past year; and we have lost six of our members. We have initiated nine new, and admitted one member by card. Morally, intellectually, materially and financially, Ramah Lodge may justly be considered in a sound and healthy

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condition. During 1889, Ramah Lodge distributed $1,800 for relief to members, widows and orphans of deceased members and charitable institutions. We are now about making arrangements, in conjunction with several local sister lodges, for memorial services in memory of deceased members. The MENORAH is a great favorite with the lodge.—Fraternally, I. ZOELLNER.

Jerusalem, Palestine.—Progress of the Order in the Orient.—The Jeruschalaim Lodge is progressing steadily. Not by a great number, nor by power, but by its spirit it does honor to the Order. Each member strives privately and in corporation to practice as well as to teach the high principles of B'nē B'rīth. Benevolence is exercised both by personal service and pecuniary sacrifice Marked sympathy and personal assistance have been rendered without stint, principally to brothers, but also to others, in cases of illness and want.

The principal work of last year was the establishment of an evening school for adults, and the translation into Hebrew of the ritual and constitution. The Jeruschalaim Lodge is apparently destined to bring about a new era in the life of the Jewish community in Jerusalem, to deliver it from the bondage of reliance upon others and to establish a spirit of toleration and peace. A new feature in the life of Jeruschalaim Lodge is the adoption of the Hebrew as the official language spoken at the meetings. The first year of the lodge terminated on the Hebrew New Year.

The election of new officers resulted as follows: Ephraim Cohn, (Head Master of the Orphan School), President; Rabbi Hirschensohn, Vice-President; David Yellin, (Hebrew and Arabic Master at the Orphan School), Secretary; Dentist Supnitzky, Treasurer; Simon Liebrecht, Financial Secretary, and Simon Stern, Monitor. At the festival dinner held after the election, the names of the honorable President, Julius Bien, and Secretary Thalmessinger, coupled with the name of of Dr. Herzberg, the first President, and the founder of the lodge, were enthusiastically received.

Among the prominent members of the community who have recently joined the Jeruschalaim Lodge, are Dr. I. d' Arbela Bey and Mr. I. M. Pries a well-known Hebrew writer and Director of the Jewish Colony, Gadrah At Jaffa, all preparations have been made to establish a lodge, which will be initiated by Dr. Herzberg on his return to Jerusalem, at the end of this month. In Beyrouth also, preparations are being made to found a lodge. Thus the beneficial influence of the Order of B'nē B'rīth will soon make itself prominently felt in the Orient.—Fraternally, EPHRAIM COHN.

Jerusalem, December 10th, 1889.

Ariel Lodge No. 248, San Jose, Cal.—Ariel Lodge elected the following officers at its last meeting, December 22d:

President, L. Kiere.; Vice-President, P. S. Hirsch; Secretary,

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S. N. Stern; Financial Secretary, I. E. Harris; Treasurer, E. Wilkowsky; Trustees—Jacob Rich, L. Hart and M. Blumenthal; Representatives Grand Lodge, William Osterman, E. M. Rosenthal, G. W. Alexander; Hall Director, M. Wiener.

Our lodge has 42 members, and during the coming term will no doubt enlarge its membership; owns sixty shares of B. B. Hall stock, and its finances are in good condition up to date. All our members take great interest in the welfare of the lodge, and debates are very frequently held in the lodge-room. Trustee Brother Jacob Rich takes great interest in the welfare of the finances of the lodge. Brother Rich is one of our influential citizens, owning two principal street railways, and was one of the promoters of the Electric Underground Railroad, in which he is the largest stockholder. He is besides a Director of the Commercial Savings Bank, Trustee of the Free Public Library and Chairman of its Financial Committee, President of the synagogue, and ever extends a helping hand to the poor and needy. S. N. Stern, Secretary, has held the position for several terms. Coming here in 1867 from Germany, and, after passing through the High School, he has since devoted his time to general mercantile business. Brother Stern is thirty-seven years of age, unmarried, but "susceptible" to a good offer from any charming girl with plenty of the "rocks." Your fraternal bird, ARIEL.

(Ariel will please write often and tell us all about the Jewish institutions of the beautiful City of San Jose.—EDITOR.)

Semi-Tropic Lodge No 341, *Los Angeles, Cal*—Our lodge was constituted July 22, 1883. Our genial Frank Sperling, who was then Grand President of the District, was present, and initiated the following officers: M. A. Hamburger, President; B. W. Edelman, Vice-President; Sol. Cohn, Secretary; Alex. Elsasser, Treasurer; Abram Feintuch, Warden; Sol. Shirpser, Guardian.

The lodge opened with 37 members, and while we have one other lodge in our city, we gradually worked our way until we numbered some 50 members. Since that date we have lost by death and removal 8, leaving our membership roll at present 42.

The officers elected to serve for the ensuing year are: A. W. Edelman, President; Samuel Prager, Vice-President; B. W. Edelman, Secretary; W. T. Barnett, Treasurer, David Seigel, Assistant Monitor; Samuel Rosenbluth, Warden; Isaac Victorson, Guardian. Rev. A. W. Edelman, our worthy President, is a resident of this city since 1862 and has been our rabbi for more than a quarter of a century, and "none know him but to love him;" Samuel Prager is our Vice-President since 1884. Who does not know Sam? In early days he was loaded with worldly treasures, but sickness and misfortune overtook him, and now—*well*, Sam is *our* City Assessor. Our Treasurer is a resident since 1870, and our Secretary is too well known for his own good. [He is a splendid fellow—ED. MENORAH.] Then we have the *only one* "Moishe Oyge," who is a pioneer of the days of '50, and who served us as President for the year 1888. Though

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our lodge is young in years, we boast of having the oldest presidents among our members. Oh, we are a jolly good crowd, and receive a stranger with a hearty brotherly welcome. There are no keys dangling on our treasury door, and an appeal for assistance or charity finds it always open at call. Our little social crowd is not given to dancing but should they feel so inclined. and anything takes place will let you know. Should you ever visit our Garden City, come to Semi-Tropic, 341, and you'll find yourself at home with our people. SEMI-TROPIC.

Abraham Aub Lodge No. 343, *Chicago.*—Our lodge is composed of only sixty-five members, and though thus not as numerically or financially strong as some others, we claim to be, in point of intelligent conception and practicable working for the principles of the Bnē B'rith equal to any in the Order. After the close of each regular meeting we have literary exercises, and once a year a public meeting, installation and festival.

Our charitable work is not in name but deeds. The past year we furnished the means to send an invalid brother to Germany, whose case was here regarded as hopeless, and have now the happiness of welcoming him back perfectly restored to health. This caused us an expenditure of $300, but the outlay was considered as nothing in comparison with the result obtained, the delight in the act and the gratification experienced. Chicago has a night school for Russian emigrants under the supervision of our Grand Lodge officers, and the benefit and blessing this institution has conferred is incalculable. Yet, but for the active and incessant support Abraham Aub Lodge gives to its finances from its own funds, and those it collects by earnest appeals to sister lodges of the District, the school could not exist.

No worthy appeal is made to us that is not responded to. We hold to the principle that "it is more blessed to give than receive."

The following is a list of our officers for the ensuing term: Rev. Dr. A. R. Levy, President; Isaac Emin, Vice-President; B. Sussland, Recording Secretary; I. Spitz, Financial Secretary; H. Ehrman, Treasurer; A. Weil, Ignatz Lurie, Representatives to Grand Lodge. Bro. Dr. Levy is an indefatigable worker, one of the teachers in the Russian Night School and untiring in his efforts for good. The other officers are all excellent men, zealous for the cause and true as steel.—Fraternally, B. SUSSLAND.

Public Installation of the Officers Elect of Melchizedek Lodge No 200, *in Waterbury, Conn.*—On Thursday evening, Jan. 9th, for the first time in seventeen years, an official visit gladdened the hearts of the B'nē B'rīth in the well-known Bee Hive of Connecticut. Vice-Pres. W. A. Gans and ex-Pres. Morris Adler of New York were the installing officers, and the reception and hospitality accorded to these worthy brethren of the District has not been excelled by any

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lodge in the jurisdiction. Every member of the lodge was on duty, and the B. B. portion of the beautiful little city enjoyed a long-expected holiday and a B'nē B'rīth revival. The father of the lodge, ex-President Meyer Kayser, assisted by ex-President Isidor Chase and Bros. Cohn, Munsch, Pollock, Weiner, Mendelsohn, Johnson and Kamak, escorted the Grand Lodge officers through the great manufacturing establishments in the city, the public institutions and to other points of interest. In the evening all members of the lodge were present and ready to receive the installing officers in the manner provided in the laws. The installation, as conducted by Bros. Gans and Adler, and the excellent speeches thereafter, were sufficient to recompense the Waterbury brethren for any and all neglected official visits in the past. After the labors had been concluded in the lodge room all present proceeded to the residence of Bro. Cohn, where a splendid banquet was prepared in honor of the Grand Lodge officers. True sociability and genuine fraternal feeling prevailed, and all present expressed their gratitude to the visitors for the great honor conferred by their visit.

The following brethren were installed in office: Bro. Weiner, President; Bro. Kamak, Vice-President; Bro. Cohen, Secretary; Bro. Birnbaum, Treasurer; ex-President Isidor Chase, Trustee.

Public Installation and Official Visit to Horeb Lodge No. 25, New Haven.—On Sunday, January 5th, President Myer Hellman, Vice President William A. Gans and Ex-President Morris Adler proceeded to the City of Elms, for the purpose of installing the newly elected officers and to make the usual annual official visit. In addition to the members of the lodge, over one hundred ladies were present, and standing-room only could be obtained. Vice President William A. Gans was announced as the orator of the evening, and President Hellman and Ex-President Adler performed the installation ceremonies.

The lecturer, as well as the installing officers performed their duties with credit to themselves and to the honor of the District which they represented. The B. B. patriarchs of Horeb Lodge were nearly all present, and also a large number of the young men who have recently joined this flourishing lodge. The President elect, Bro. Leo H. Herz, the son-in-law of Dr. Kleeberg, delivered a masterly inaugural speech, which brought life and enthusiasm for our cause to the young element present.

The visitors were entertained in a manner for which Horeb Lodge has so many times distinguished herself, and which demonstrated true, sincere and fraternal hospitality. It was one of the visits which is not easily forgotten. The lodge is in a prosperous condition, making acquisitions from the best element in New Haven, under the leadership of so popular and intelligent a man as President Herz. The best results are expected.

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Gamaliel Lodge No. 116, *Hudson, N. Y.*—Mainly through the efforts of District Deputy H. J. Herschberger, this lodge initiated five new members in the last few months of 1889, which is more than have been initiated in this lodge in any one year in the past ten years. The total membership of this lodge is now 34. The new members' names are as follows: Dr. Leon Cahen, Morris Firestone. Isaac Joseph, Louis Winstian, Wm. Kritzman.

At a meeting held Sunday, January 5th, the following newly-elected officers were duly installed by Grand Lodge Representative N. Dosenheim, of this city: President, Jacob Wronski, re-elected, a leading clothier; M. Simons re-elected Secretary; Vice-President, Wm. Kritzman. Mr. N. Dosenheim, who has so ably filled the office of Secretary, having been elected an Alderman of this city—most of his time being otherwise occupied—retired, and was succeeded by a younger member. Treasurer, Isaac Joseph, also a new member, of the jewelry firm of Wm. B. Joseph & Bro.; Financial Secretary, I. Sylvester, re-elected; Warden, Louis Winstian, of the extensive furniture house of L. Winstian; Representative to Grand Lodge, J. Wronski; Trustees—J. Kritzman, L. Rosenthal, N. Dosenheim.

Fraternally, WM. KRITZMAN.

Cremieux Lodge No. 138, *La Crosse, Wis.*—Our lodge numbers thirty-two members, the flower of our Jewish community. We have had one initiation during the year, but as our members are now exerting their "persuasive powers," we hope to make considerable recruits during the coming year.

The following are our present officers: J. G. May, President; S. Briker, Vice President; H. Winsberg, Recording Secretary; N. Stern, Financial Secretary; M. Gutman, Treasurer.

Bro. May, our new President, is an old and highly-esteemed citizen of La Crosse. Bro. Briker is also well-known and respected. Bro. Winsberg is now entering upon his fifth term as Recording Secretary, showing how popular this young and energetic merchant is in lodge as well as business matters. Bro. Stern has just been re-elected Financial Secretary for the tenth term, incontestable evidence of the confidence of our members. Bro. Gutman, our new Treasurer, enjoys the highest respect, and is an excellent choice. We are very proud of the name of our lodge, commemorating, as it does, the illustrious French statesman, Adolph Cremieux, the noble friend of humanity and of liberty.—Fraternal greeting, BEN ABOU.

Salem Lodge No. 26, *Harrisburg, Pa.*—Like nearly all the other lodges of District No. 3, Salem Lodge has greatly suffered from the disastrous and inefficient working of our Endowment law. From sixty our membership has fallen to thirty, and until recently our hearts were plunged in the deepest gloom as to the future. But now our hopes are again raised, and we look to the coming meeting

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of the Grand Lodge at Newark to solve the difficult problem, and we feel assured new life and spirit will result from wise legislation. Our members recently paid a visit to Lancaster Lodge during the presence of the Grand Lodge officers. We were royally entertained by our worthy brethren, and much gratified by the lucid and able speeches of the Grand Lodge delegation.

Our new officers are as follows: William Wolf, President; M. Strouse, Vice-President; Sol, Kuhn, Secretary; B. Strouse, Treasurer; J. Goldsmith, Warden; B. Strouse, Representative to District Grand Lodge. Nearly all of those gentlemen are old settlers and engaged in mercantile affairs. We are determined to give a good account of Salem Lodge for 1890.—Fraternally, SOL KUHN.

Joel Lodge No. 118, *Plattsburgh, N. Y.*—I cheerfully comply with your request for intelligence concerning our lodge. Situated in the heart of the Adirondacks, where the cold winds sweep from mountain to mountain, our hearts are nevertheless full of the warm blood of fraternity and charity, and we deeply sympathize with and endeavor to do our best for every good and noble work at home or abroad. As a member of the Committee on Intellectual Advancement I have tried to get up literary entertainments, but he fact that of our forty five members only seventeen reside in the town. and the others are scattered in all directions, from a distance of twenty-five to three hundred miles, you will see the difficulty of getting together much of an assemblage, and my efforts have not been crowned as yet with success

The officers chosen for the new term consist of the following brethren: J. Mendelsohn, President; E. Spear, Vice-President; J. A. Schiff, Secretary; D. Miller, Treasurer; Wm. M. Levy, Financial Secretary; M. Wallach, Guard; J. A. Schiff, Representative to Grand Lodge.—Fraternally, J. A. SCHIFF.

Ber Chajim Lodge No. 177, *Cumberland, Md.*—The following officers have been chosen for the ensuing term: Susman Rosenbaum, President; E. Lashansky, Vice-President; R. Lichtenstein, Secretary; Moses Lowenstein, Treasurer; Samuel Rosenthal, Warden; Gustav Lowenstein, Guardian; Simon Rosenbaum, D. Lambert, Jos. Hirsh, Samuel Hirsh and E. Klinger. Trustees.

Financially our lodge is in good condition, having quite a handsome lodge fund, but owing to the fact that quite a number of our members (nearly one-half), formerly residents of our city, now reside in Baltimore and other places, our active membership is limited, and the cares and duties of office come rather as a burden to the residents. hence there is difficulty in obtaining new and active material for officers, and the result is not beneficial to the lodge. More especially is this the case, as all of our members are of a class daily engrossed with the cares and duties of their own business.

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Nevertheless, we are going to make a strong effort the coming year to increase our muster-roll and promote the higher objects of our beloved Order.—Fraternal greeting, R. LICHTENSTEIN.

Maurice Mayer Lodge No. 105, Chicago.—In response to your late circular, I beg leave to inform you that the newly elected officers of Maurice Mayer Lodge No. 105, I. O. B. B., located at Chicago, Ill., are as follows:

Bro M. Michaelis president; Bro. L. Freiberger. vice-president; Bro. Philip Stein, recording secretary; Bro. S. Shiffman, financial secretary; Bro. M. Lefman, inside and outside guard; Brothers J. Samuels, J. Ohnstein and George Levi, trustees.

Bro. Michaelis has heretofore several times been, and now is a delegate of the lodge to Grand Lodge No. 6. Bros. S. Shiffman and L. Hefter have also been such delegates. Bro. Philip Stein is at present a delegate to Grand Lodge No. 6. He has been it president and secretary, and a member of its General Committee for the last five years. having been successively re-elected each year. In 1885. he was President of the Constitutional Convention of the Order, held in New York.

The membership of the lodge is sixty-two, of whom two are non-Endowment members.

A year ago we had a public installation of officers. The late installation was conducted by all the local Grand Lodge officers, and was a very interesting affair, winding up with a banquet in honor of the Grand Lodge officers present. It is the custom of the lodge on occasion of the half-yearly installations of its officers, to have a social gathering of its members, in the form of a collation, banquet or otherwise, to which the resident Grand Lodge officers are invariably invited.

The lodge is twenty-two years old, and, to all appearances, has a prosperous future before it.

Yours fraternally, PHILIP STEIN,
Recording Secretary.

Washington Lodge No. 19, New York.—A public installation of the new officers was held at Maennerchor Hall on the 9th ult. Bro. Wm. A. Gans, Vice-President of the Grand Lodge, and Bros. S. D. Sewards and Bernard Metzger. of the General Committee, officiating. After the ceremonies, Bro. M. Thalmessinger, Honorary Secretary of the Executive Committee of the Order, and for the past twenty-nine years the Representative of Washington Lodge in the District Grand Conventions, besides his ever devoted services to Washington Lodge, was presented with a beautiful etching, handsomely framed, as a slight tribute of the lodge's affection and esteem.

Bro. Ex-Coroner Moritz Ellinger made the presentation speech. and quoting the inscription of the silver plate attached to the picture, "*Wie die Alten lungen Zweitschern die Jungen,*" he expressed the

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hope that the young generation would take Bro. Thalmessinger as a model and follow his example in promoting the welfare of his fellow-man. Bro. Thalmessinger, who was deeply moved by this unexpected mark of esteem by his dearly-beloved old lodge, responded eloquently and with great feeling. He pledged anew his devotion to the best interests of the Order, and predicted still greater achievements for its work in the future. A fine collation was afterwards served, and speeches made by Bros. Dr. Grossman, Abraham Emanuel (the grand old "war horse" of Washington Lodge), L. Wollstein, W. A. Gans, Isaac Hamburger (recently returned from Europe), S. D. Sewards, Bernard Metzger, Jos. Sherer and others

Bro. Nathan Strauss (son of the late James Strauss, one of the founders) was installed as President for the ensuing year.

B'nai Israel Lodge No. 188, *New Orleans, La.*—At a meeting of the above lodge, held December 25, 1889, the following officers were elected for the ensuing term:

J. L. Beer, monitor; M. Heyman, president; Henry Blum, vice-president; D. Goldstein, secretary; Henry Stern, treasurer; I. Sontheimer, warden; M. Levy, guardian. Trustees Endowment Fund: Bros. Charles Lob (chairman), Henry Stern and H. Aaron. Delegates to D. G. L No. 7: Morris Marks and Max Weil With the exception of the warden, all the other officers were re-elected. The installation will take place at our next meeting, Wednesday, Jan. 22.

At the session of the D G.L. No. 7, held at Shreveport, La., May, 1889, this lodge was known as the Banner Lodge of District No. 7, having, in the year 1888, initiated and affiliated twenty-four members: had on its roll, January 1st, 1889, 101 members, which entitled us to three delegates to said convention. We have on our roll January 1st, 1890, ninety members, with bright prospects of initiating several during the ensuing year.

Our lodge is composed of some of the most prominent Israelites of this city, and is the mother of Grand Presidents, having had three who filled this honorable office—namely, Bros. Ferd. Marks, Max Dinkelspiel and Gabe Kahn.

Please accept our many thanks for your kindness in publishing the resolution to Bro. Morris Marks, in the December number of the MENORAH.

Our lodge subscribes for three copies of your valued journal, which is read by the members with great interest.

Trusting this short sketch of our lodge meets your approval,

Yours fraternally,

D. GOLDSTEIN, *Secretary.*

Montefiore Lodge No. 70, *Buffalo, N. Y.*—The result of the election for officers and representatives of Montefiore Lodge has been as follows:

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As our candidates for delegates to the Worthy Constitution Grand Lodge we nominated Bros. Louis M. Brock and Daniel Shire. For representative to the Worthy District Grand Lodge we elected Bro Leopold Marcus. President of our lodge, Rev. Dr. Israel Aaron; Vice-President, Bro. Mayer Wile; Recording Secretary (re elected for the twelfth term), E. Fleishman; Financial Secretary, Emil Rosenau; Treasurer, David H. Desbecker; Inside Guardian, Samuel Brown; Janitor, Abraham Roscover; Trustees, Abraham F. Cohen, Louis M. Brock and Jos B. Mayer.

We have at present ninety-seven members, an increase in one year of fifteen members. Worthy District Deputy, Brother M. Beir, installed our new officers on the 13th ult., and delivered a stirring address.

At a regular meeting held on May 13th, 1889, our lodge was visited by our Worthy District Deputy, Brother M. Beir, who entertained the members and their ladies with a very interesting lecture regarding the principles of our Order which able discourse was the means of securing three new applicants A vote of thanks was unanimously tendered to Bro. Beir for his eloquent effort.

Fraternally, E. FLEISHMAN *Secretary.*

Musical and Literary Entertainment of Zion Lodge No 2 to the visiting Delegates.—An elegant entertainment was given by Zion Lodge, of New York, at Vienna Hall on Sunday P. M. the 26th ult., under the direction of the Committee on Intellectual Avancement, Sol. Sulzberger, Chairman. The programme was as follows: Introductory remarks, Chairman, S. Sulzberger; Address, Rev. Dr. Kohut; Piano Solo. Miss J. Hamburger; Solo, Selected, Mrs. De Jonge Levett; Lecture, Rev. Rudolph Grossman; Aria, Ach mein Sohn, Prophet, Meyerbeer, Miss Mildred Goldberg; Recitation, Selected, Mrs. Dr. J. Barran; Ariette, Notte, E. Giorno "Don Juan," Mozart; Signor Riccardo Ricci; Aria, Ah non Creden, Mignon, A. Thomas, Mr. Wilbur Gunn; Aria, Il Balen, Trovatore. Verdi, Mr. Max Helfere; Chansonetts, by the Comedian, Mr. Mogulesskee; Quartette, under the leadership of Mr. Moguleskee; Accompanist, Miron Ward. A large and delighted audience frequently manifested applause, and the whole affair reflected great credit upon the Committee.

Montefiore Lodge No. 51, San Francisco.—On the 20th of March last, we celebrated our silver wedding by a grand ball and banquet; 210 members, their wives and daughters were seated at the table. It was a splendid affair, and cost us $500.

We have had three initiations, two affiliations and one restored, and number now one hundred and thirty-nine members. We suffered the loss of five brothers from death during the past year; a heavy affliction. Financially the lodge is strong.

The following are new officers: President, Gustave Levy; Vice

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President, Berthold Kahn; Secretary, L. N. Schocken (re-elected for the twentieth term); Treasurer, Manheim Marks; Monitor, F. Glauber; Warden, L. Kaufmann; Guardian, Philip Sies; Trustees, William Haas, Marks Lewis, J. Netler; Physician, Dr. D. D. Lustig.

Our Lodge is always ably represented in the Grand Lodge, and we try to "keep step to the music of the union" and progress in all good works.

L. N. S.

Public Installation and Official Visit to Washington Irving Lodge No. 312.—The President of the District, Bro. Myer Hellman and ex-President, Morris Adler, installed the officers elect of the above-named lodge, on Wednesday evening, January 15, in the handsome hall at Cafe Logeling, in presence of a large attendance of ladies and members of the lodge, as well as visitors from sister lodges.

Washington Irving Lodge is the home of President Hellman, who is the ideal of his fellow-members of this flourishing lodge. The installation ceremonies were conducted in an able and dignified manner, and were followed by recitations and speeches by Bros. Michaels, Fuld, Myers, Rosenthal and Northschild; after which, those present entered the spacious banquet hall, and cultivated true and fraternal sociability at the festive board. The officers of the Grand Lodge delivered stirring addresses, which were enthusiastically received. The lodge is in excellent condition, and the material is the best.

Grand Prairie Lodge No. 281, *Urbana, Ill.*—The following are the new officers of the lodge: A. Schwarz, president; Ike Kuhn, vice-president; M. Lowenstern, secretary: Isaac Baer, treasurer.

This lodge was instituted in the spring of 1877 by the few *Jehudim* living in Champaign and Urbana, two small towns in Eastern Illinois.

This year we increased the membership from eighteen to twenty-eight. We initiated ten, mostly young men. This was the result of the adoption of Optional Endowment. The Grand Lodge officers, Bros. H. Swimmer G. P. and Philip Stein, of the G. C., visited the lodge last July, and their able addresses did much good.

Our sisters are also organized, and have a Sunday-school for children. Unity and good feeling prevail in our midst, through the noble efforts and influence of the B. B.

M. LOWENSTERN, *Secretary.*

Mohawk Valley Lodge No. 291, *Amsterdam, N. Y.*—The following officers were elected for the ensuing year:

J. Wasserman (our first president and now his third term), president, ex-President M. Newburger, vice president; J. Goldstein (re-elected since 1880), recording secretary; Rev. J. E. Warenheim, financial secretary; ex-President Moses Zehr, (re-elected), treasurer; ex-President Isaac Adler, inside guardian; I. Wasserman (having been elected several times), representative; M. Behr, proxy.

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Our lodge was established in 1878. Since our organization we have lost one brother by death. but quite a number by suspension. Our last initiation was the Rev. Mr. Warenheim, the first in several years.

Our lodge desires to subscribe to the MENORAH, which is taken by some of our citizens.

Fraternally, JULIUS GOLDSTEIN, *Secretary.*

Fox River Lodge No. 209, *Appleton, Wisconsin.*—Our lodge has been in a very flourishing condition the past year. We have added seven new members to our list by initiation within the last six months. The present membership is 46, and a great part of these are from our neighboring towns, as we have no more than thirty Jewish families residing in Appleton, out of a total population of 14,000. Our city is situated on the banks of the romantic Fox River, and but thirty-five years ago was inhabited only by the wild tribes of Indians. Appleton is the foremost town of the State in one industry, and that is the paper manufacture.

The newly-elected officers are Fred. Loeb, President; Leo Jacobs, Vice-President; Jacob Hammel, Treasurer; Mark Lyons, Secretary.

Medad Lodge No. 216, *New York*—During the past year this lodge initiated thirteen new members, all young men, and is progressing finely. The seventh anniversary of the lodge will be celebrated by a ball at the Lyceum Opera House on the ninth inst. The following are the officers for the ensuing year: President, Abraham Levy; Vice-President, Edward Asser, Recording Secretary, J. Nachman; Financial Secretary, L. Fleischman; Treasurer, H. Kahn; I. G., Isaac Feiber; O. G., R. Simon; Trustees, B. Samuel, H. Stern, B. Manheimer.

Eldad Lodge No. 153, *Brooklyn, N. Y.*—The following are the officers elected for the ensuing term:

President, L. Furstenberg; Vice-President, G. Fragner; Treasurer, F. Reiss; Secretary, S. Calmsohn; Guardian, L. Cohen; Warden, M. Samenfeld.

The lodge has a roll of 92 members, and is in prosperous condition.

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Editor's Sanctum

MR. JACOB H. SCHIFF, of this city, in presenting $10,000 to Harvard College, has added another laurel to his already world-wide reputation as a philanthropist and patron of art, literature and science, in this respect rivaling those great noblemen of England and France who, from their vast wealth, have builded monuments to their names more enduring than earthly titles. This unique gift will provide for a want which every thoughtful student of history must recognize, and will entitle its founders and patrons to lasting gratitude. The collections cannot fail to enlarge the views of all the young men who attend the University, now more than two thousand annually, whether they engage in Semitic study or not, and one of the first results will be an increased interest in Semitic history and language. The museum will be managed in that catholic spirit which always characterize the government of Harvard, and will, therefore, besides advancing the interests of Semitic study in its own limits, welcome the visits of the public and make special provision for the convenience of scholars. The establishment at Harvard of such a museum is peculiarly appropriate.

The President of the University, writing on the subject a year ago, used the following language:

"The field of Semitic studies is broad and interesting, and it is fit that at the oldest of American institutions of learning ample provision should be made for its systematic and continuous cultiv tion. The perfect liberty in religious opinion which obtains at Harvard, and the proved fidelity of its governors to all their trusts, are good reasons for selecting this institution as the depository of a Semitic endowment. There is another forcible reason. Semitic studies can be best promoted, and Semitic scholarships, manuscripts and collections best utilized, at a large and strong university, where many learned teachers and advanced students are constantly at work in a great variety of literary, historical and archæological fields."

Mr. Schiff's gift is not intended as a fund, but is all to be expended as soon as may be judiciously done in the purchase of casts, manuscripts, etc. This collection of objects will, therefore, form the nucleus of the museum, and can be indefinitely increased with the increase of the resources. At first original objects will be but sparingly bought, though ultimately the museum must buy such objects and *must also dig them from the ruins.* Arrangements are

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already on foot looking toward the purchase of casts of some of the great Semitic monuments in the British Museum and the Louvre and before the opening of the next academic year it is hoped that the most important of these may be received. Among these will be Assyrian Babylonian clay books and stone art remains. These have a threefold interest. They come from the oldest branch of the Semitic stock. They represent a civilization the oldest known, the Egyptian possibly excepted, and they illustrate Hebrew as well as Babylonian history, so intimately were those two peoples connected. It is hoped also that a beginning can at once be made in securing manuscripts, casts, coins, specimens of the fauna, flora, minerals, and other objects illustrating more specially Biblical and Hebrew history. Besides material obtained by purchase, it is believed that many Semites, and Hebrews in particular, will send the museum such objects as are included in its design. Events must determine what form the permanent home of the museum shall assume for the collection to be purchased with the gift of Mr. Schiff.

A temporary home has been generously offered by the trustees of the Peabody Museum. The room offered is the first gallery in the recent addition to the Peabody Building. It is about sixty-five feet square, well lighted, and easily accessible to students and visitors. Here will soon be found a collection of such value and importance that residences abroad will be no longer, so necessary to students engaged in original research in the Semitic domain.

In making this possible, Mr. Schiff's action is worthy of all commendation, and the University may be warmly congratulated by all friends of good learning.

THE death of Judge Philip J. Joachimsen at the ripe age of seventy-three removes another landmark from the old-time Hebrews of New York. He was a man of the most chivalrous character, with a heart "open as the day to melting charity," and of an energy and resolution of purpose which stopped at no obstacle in the vindication of a righteous cause. The persecuted Jew of foreign climes, no less than the poor and suffering of this land, found in him a champion, ever sympathetic in feeling, always valiant in action. The loss of such a man is a public misfortune, and only his example reconciles us to the inevitable decree which sooner or later draws all mortals to the everlasting destiny.

Judge Joachimsen was born in Breslau, Germany, in November, 1817, and came to the United States when a lad of ten years.

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He studied law in the office of Clinton & Kane, Samuel Meredith and John L Lawrence (this city), and was in 1840 appointed Assistant Corporation Attorney, and fifteen years later Assistant United States District Attorney, and under special provision of an act of Congress Substitute United States Attorney. During his term of office he secured the first conviction for smuggling, the first capital conviction for slave-trading, and also the conviction of the Nicaragua filibusters By direction of President Franklin Pierce, Attorney General Caleb Cushing officially conveyed to him the thanks of the Government for the ability with which he discharged his duties. In 1870 he was elected a Judge of the Marine Court of New York City, remaining on the bench until the expiration of the term in December, 1876, when he returned to active practice. At the commencement of the war he organized the Fifty-ninth Regiment, New York Volunteers, with which he went to the front as Lieutenant-Colonel. He was appointed United States Paymaster and stationed at Fortress Monroe, and was afterward assigned to duty at New Orleans under General Butler. He was seriously injured at New Orleans by falling from his horse, and was ordered to return for treatment to New York, and was subsequently honorably discharged from the service and made Brevet Brigadier General by Governor Fenton. In 1850 he was elected Vice-President of the Hebrew Young Men's Fuel Association. In 1854 he was chosen Vice-President of the Hebrew Benevolent Society, and in 1855 its President. He was elected First Vice-President of the Hebrew Orphan Asylum in 1859, and secured his charter the following year.

He was also one of the founders of the Hebrew Sheltering Guardian Society, a prominent member of the Order of B'nē B'rīth, and of many other charitable societies.

THE answer which Rev. Dr. Harris gives in this number of the MENORAH, to Professor Adler's recent lecture, "Shall we Teach Religion to Children?" is more than an ordinary criticism. It goes to the foundation of the agnostic theory and strikes a mortal blow at an edifice which is builded on sand. And yet this structure has captivated the bitter skeptic whom years of experience should have taught better principles, and the young and ardent neophyte who in his insane egotism, would annihilate all forms and escape all restrictions but those of his own sweet will.

Our eminent contributor, Dr. Felsenthal, recently discussed this

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same subject in our pages, and his views appeared to us to be irrefutable, but his were special ideas and intended more as a basis for religious teaching of the young without going into the principle involved and applicable to the adult as well as the adolescent. Dr Harris has cut at the root, and a careful perusal of his *critique* must rejoice all who seek the truth within the temple of life, whose portals, though open to all, are passed but by few. The article is of unusual strength, and the following passage is particularly strong : —

"In fact, the attempt to divorce Religion from Morals, *i.e.*, from one of its essential parts—to make *two* of that which is one and inseparable, is the well-recognized weakness of the Ethical Culture Society. It is an exquisite edifice without a foundation. It culls flowers, but ignores roots. Flowers are very fragrant and very beautiful, but cut them from their stems, how long will they last? Roots are ugly and dirty and are hidden away under ground, and yet we know that they are the foundation and the life of the fragrance and beauty.

"Though the old religions have been discarded to found this new Ethical Society, it has so far taught no new ethics. I know of no moral precepts taught to-day that cannot be found in Isaiah, in Micah, in the Psalms, in the Ethics of the Fathers."

COMMENTING upon the annual report of President Julius Bien and the recent decisions of the Court of Appeals, the *Israelitische Wochenschrift* (Rev. Dr. M. Rahmer, Editor), of Magdeburg, says :

"We can not do otherwise than express our fullest satisfaction and appreciation of the wise decisions by which liberty of the press is vindicated especially in the German District, and henceforth the Order cannot be lowered to a secret organization. We express our sentiments in the interest of wholesome progress and the extension of the Order. Without the vindication of this the most sacred right of man to the untrammelled expression of his opinion, to freely exchange ideas and of the privilege to subject important questions affecting the Order to a quiet, rational and benevolent discussion, the Order in Germany would have been exposed to stagnation as a secret social body. The frank, open word of the member would have been substituted by a suppressed low whisper, unworthy of freemen. The decision rendered just now shows what a splendid institution this superior tribunal of the Order is and proves how necessary and beneficial for us is the connection with the American mother lodge and the closest relation with institutions which are directed in the spirit of liberty and frankness, human dignity and impartiality, manhood and fraternity. A compromise of the existing differences may be looked for now, that will give satisfaction to all parties, and which will be productive of excellent fruit."

Bro. Dr. Rahmer has correctly interpreted the true spirit which

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inspires not only the Court of Appeals but the Constitution Grand Lodge, in all that concerns the broad and enlightened principles of the B'né B'rīth. Without such catholic sentiments the Order could never have acquired the foothold or have accomplished the great work which has been its mission for the past fifty years. The more this work is known, and the devoted and unselfish labors of its leaders are understood, the' greater will be the appreciation of its characters.

THE *critique* we publish elsewhere in this number of THE MENORAH on Claudy's translation of the first part of Gœthe's "Faust," should attract the attention of all lovers of the immortal poet, and especially those who would read an interpretation of the master's great work in our own vernacular. Mr. Frank Claudy is a poet himself (no other, in fact, could have made the superb translation he has given us), and has written some rare and beautiful poems, which are too little known, owing to the great modesty of the author.

But for the generosity of a well-known citizen of Washington, who is never weary in patronizing every noble work, whether in art, literature or philanthropy, and who bore the expense of the first edition of this masterpiece of translation, we should not have been favored with this publication. We hope Mr. Claudy will soon find some other lover of Gœthe who will step forward and guarantee the expenses of the second part of this matchless poem, which we believe is nearly ready for the press.

WM. A. GANS, Esq., the newly-elected President of District Grand Lodge No. 1, was born in the City of New York on Nov. 21, 1852, and is a graduate of the University of this city of the class of 1871. Mr. Gans is a lawyer by profession, and has always been active in benevolent societies, especially as a member of the Order B'ne Brith and one of the leaders of Manhattan Lodge, of which the Hon. A. L. Sanger is also a member. Bro. Gans is a scholarly gentleman, of fine presence, a cultivated speaker, and of fine literary tastes

His administration will no doubt be of the same energetic character as those of his immediate predecessors, Bros. Hellman and Adler.

A JEU D'ESPRIT.—That was a good thing of President Hellman as Judge Goldfogle came tardily up to the ballot box, when he said: "I thought you belonged to a party that always get in their votes 'early and often'." "Often," responded the Judge, "but as to 'early,' that depends upon how the cat is going to jump."

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THE THIRTY-NINTH ANNUAL CONVENTION OF DISTRICT No. I., I. O. B. B.

The thirty-ninth annual Assembly of the Grand Lodge of District No. 1 Independent Order B'nē B'rith convened in Vienna Hall on the 26th January, and was called to order by Bro. President Myer Hellman.

The several Grand Lodge officers, Bros. Wm. A. Gans, 1st Vice-President; Isaac Rosnosky, 2d Vice-President; Solomon Sulzberger, Treasurer, and the veteran Secretary, Sigmund Hamburger, who is now entering his twenty-fifth year of office, being at their posts. Morris Adler, Isaac Hamburger, B. Metzger, George Heyman. M. Leipziger, S. D. Sewards, of the General Committee, were also present Bro. Benjamin F. Peixoto, Past President of the Order, was invited to a seat on the platform.

The credentials of the representatives of the seventy odd lodges of the District, which embraces under its jurisdiction the State of New York, the New England States and the Dominion of Canada, were represented as follows:

REPRESENTATIVES, 1890.—New York Lodge No. 1, N Sonneberg, Solomon Hyman; Zion 2, Sol Sulzberger, Gustav Frank; Saron 3, D Lipman, S Feder; Hebron 5, Jacob Asiel, David Schiff, Sam W Goodman; Lebanon 9, Sam D Sewards, Mos. Minzesheimer, Henry W Unger; Beer Sheba 11, Solomon Latz, Moritz Leipziger; Ararat, 13, Jacob L Fox, Max Blumenthal; Jordan 15, S H Seligman, L Linder; Schiloh 17, Myer Illch, Emil Belzer; Palestine 18, Henry M Blaskopf; Washington 19, I Hamburger, Moritz Ellinger, I L Scherer; Horeb Lodge 25, Nathan C Myers, Isaac Koch; Jegar Sahadutha 27, Isaac Rosnosky, S Simons; Hillel 28, Morris Adler, M B Schmidt; Canaan 29; B A Angerman, Julius Cohen; Rehoboth 38, Ignatz Koeser, I Cane, Wolfgang Mayer; Arnon Centennial 39, E Berlinger, Sol Loebl, J Wiener; Isaiah 49. Joseph Koch, Joseph Fox, George Heyman, Zerubbabel 53, Martin Beir, Felix Wolff; Mordecai 57, M Kolasky, G Manasse; Samuel 63, David Engel, L Rothenberg; Moses 66, Henry Gersoni, M Gruenstein; Montefiore 70, Leopold Marcus; Maccabee 71, Simon M Roeder, Charles Baer; Henry Jones 79, Benno Horwitz, A Hirsch; Jeremiah 85, Louis A Levy; Abraham 89, Moses Klein; Jacob 91, Dr A Guttman; Abarbanel 92, R Ettinger; Nehemiah 94, M Cohn; Judah Touro 95, S Cantor; Independence 96, Abr Anhalt; Edward Everett 97, Julius Harburger, Henry Duschness, Charles M. Lamline; Aaron 112, H Marks; Eliezer 115, Marcus Scharps; Gamaliel 116, Jacob Wronsky; Joel 118, Jacob A Schiff; Amos 121, Israel Cohen; Zephania 131, O A Jacobs; Haggai 132, Solomon Krohne; Atlantic 137, Joseph Emanuel, Ludwig Kisch. Gideon 140. Hyman Gyps, Henry W Foreman; Eldad 153, Ferdinand Reiss; Manhattan 156, William A Gans, Samuel B Hamburger, Moses H Hyman, Edward J Graetz; Asariah 164. Jacob Levy, Lazarus Baum; Chananiah 165, Ferdinand Schloss, Herman Boehm; Michael 166; Elias Sobel; Sulamith 167, Kalman Fried, Samuel Wiener; Akiba 173. Max Frankel; Israel 176, Samuel Frey, Joseph Drunstatter; Boston 186, M. Isaac; Pinchas 187, A S Cohen; Kishon 193, Herman Wolf, Meyer Dorflinger; Empire State 199, Joseph Wittenberg

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Melchizedek 200, J H Kamak; Zebulon 206, August Mayer; Metropolitan 213, Bernard Metzger, Henry M Goldfogle; Medad 216, L Fleischman, H Stern; Long Island 226, Adolph Strauss; Leo Merzbacher 244, Henry Brown: Canada 246, J M Procktor; Fortune 250, A Croner; Bnai Simon 260, Elias Wolf; Mount Sinai 270, Julius J Frank, D L Walter Wm H Stiner, Herman Frank, Max D Stern Max Toklas; Mosenthal 288, S L Rosnosky; Mohawk Valley 291, M Baer; Cosmopolitan 303, Joshua Kantrowitz; Washing Irving 312 Myer Hellman, Sol Kohn; Adullam 326, Michael Cohen; Montreal 327, L Cohen; Empire City 379, Isidor W Teschner.

The following ex-Presidents were initiated and admitted by the President to Grand Lodge membership :

Max S Mayer, of Zion Lodge; David M. Koehler and Louis Cahn, of Lebanon; George Schoen, of Jordan; Simon Rappaport and Jos Rothschild, of Palestine; Isaac Koch, of Horeb; M Marks, of Maccabee; Isidor H Cohn, of Abarbanel; M L Mappes, of Judah Touro; Jacob Lowenberg, of Atlantic; Oscar Stern, M Hammelberg and J Lustig, of Israel; Abr I Cohen, of Pinchas; Rudolph, Simon and Herman Stern, of Medad; Max Toklas, of Mt. Sinai; M J Lehman and Isidor W Teschner, of Empire City; Philip Stiefel, of Rehoboth E Rosenbaum and D. Berman, of Leo Merzbacher; Morris Bloch, of Zephaniah; Simon A Hirschbaum, of Zebulon; Emil Pelzer, of Schiloh: Hyman Gips, of Gideon.

President Hellman then delivered his annual message, which was warmly applauded, and Special Committees were appointed on the several important measures recommended. The reports of the General Committee and of Treasurer, Secretary and of other standing commitees were submitted, and referred. From the Librarian's (Max Cohen, Esq.) report on Maimonides Library it appears that 2,013 new publications were added during the year; the total number of volumes is 35,000, and the circulation for the year 37,219, with 26,862 readers, Bro. S. M. Roeder, Chairman of Committee on Law , read his report.

The election of officers resulted as follows:

Wm. A. Gans, of N. Y. President; Isaac Rosnosky, of Boston, 1st Vice-President; David L. Walter. New York; 2d Vice-President; Solomon Sulzberger, of New York, Treasurer; Sigm. Hamburger, of New York, Secretary; Isaac Hamburger Chairman of Finance Committee; S. D. Sewards Chairman on Laws; Geo. Heyman, Chairman of Widows' and Orphans' Fund; Adolph Hirsch, Chairman of General Fund; Morris Adler, Chairman of Intellectual Advancement; Bernard Metzger, Chairman of District Court.

The following were elected Governors of the Home at Yonkers:

For two years: Julius M. Cohen, of Boston; *for three years:* Moses S. Hyman, Dr. S. Waterman, N. Sonnenberg, A. Anhalt, Gustave Frank, Joseph Emanuel and N. Greenwald.

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Afternoon Session.

The afternooon session was devoted in part to the installation of the new executive officers. The official ceremony was performed by Bro. Julius Bien, President of the Order, who, on his entrance into the hall, was received with all the honors, and warmly cheered.

Bro. Bien then briefly addressed the convention, expressing his conviction that, in spite of adverse criticism, the usefulness of the Order was still as potential for great and important work as at any time during its existence. The extension of this work to Europe and the Orient had proved of great benefit in behalf of our brethren of those countries, and should stimulate renewed interest and activity in the lodges of this country. He warmly approved of the erection of a B'nē B'rīth Hall in this city. and expressed the belief that the whole Order would participate in the successful accomplishment of this most desirable undertaking.

Bro. Simon Wolf, of Washington, Past President of Grand Lodge No. 5, and Bro. Benjamin F. Peixotto, Past President of the Order, were introduced by Bro. President Gans, and briefly addressed the assembly.

The election of Representatives to the Quinquennial Convention of the Order to be held at Richmond, Va., next June, resulted as follows:

Julius Bien, 99; Myer Hellman. 95; William A. Gans. 92; Solomon Sulzberger, 90; Joseph Fox, 93; Morris Adler, 93; David L. Walter, 93; Alfred Steckler, 81; Isaac Rosnosky, Boston, 92; Isaac Hamburger, 40; Moses Minzesheimer, 80; Joshua Kantrowitz, 76; Martin Beir, Rochester, 82; Julius Harburger, 77; Henry M. Goldfogle, 89; Simon M. Roeder, 96; Elias Sobel, 78; Nathan C; Meyers. New Haven, 76; Adolph L Sanger, 88; H. J. Hirschberger, Albany, 76; Ignatz Koeser, 67, Herman Wolf. 75; Israel Cohen, 30; J. J. Frank, 30; M. Thalmesnger, 65; Jacob A. Berk, 40; Rev. Henry S Jacobs, 38.

SPECIAL NOTICES

Advice to Mothers.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty five cents a bottle.

The *St. Marceaux* is now taking the lead among all the Champagnes, and deserves the popularity it has achieved. It is a wine of rare excellence, and its tonic properties has justly made it a favorite. Messrs. M. H & Adolph Woolner, Jr.. and Mr. H. A. Curiel, 89 South William Street, have become the proprietors of this celebrated brand.

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THE MENORAH

VOL. VIII *MARCH, 1890* NO. 3

HISTORY OF JEWISH LITERATURE

BY DR. GUSTAVE KARPELES

Translated from the German by RICHARD J. H. GOTTHEIL, *Ph.D.*
Columbia College, New York

THIRD PERIOD

The Talmudical Literature from 100 to 750 C. E.

THE MISHNA (*Continued*).

ALEXANDER THE GREAT was a favorite of the Talmudic Haggada, and it gladly glorifies his traits and heroic deeds. The German poet who first called attention to this Avalon of the East has thus reproduced one of these legends: In farthest India Alexander the Great came upon a stream of Paradise. He drank of its refreshing water and was strengthened; he washed his face therein and was rejuvenated; and he followed the stream through far deserts till he came to the gates of Paradise. "Open unto me," said he, "for I am the conqueror of the world, the king of the earth." But there came to him the answer: "Thou art stained with blood; retire! This is the Holy Gate, where only the righteous can enter." "Then give me," cried the king, "at least a token to show that I have been here." And they gave him a *human skull.* Unwillingly he took it; and it grew ever heavier in his hands, until he could no longer carry it. At length not all the gold of his conquests, not all the treasures of Persia and of the Indies weighed so much. Troubled in spirit, he summoned a wise man and asked him what it meant. "The skull art thou," answered the sage. "So long as thy eyes remain open, thou cans't not be satisfied with gold and silver. But see! I strew dust upon the skull and cover it with a handful of earth. Behold,

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it will become as light as any other skull." He did it, and it happened as he has said. And soon the prophecy was fulfilled. Alexander returned with his army and died in Babylon. His empire was destroyed, and the conqueror's skull lay in the dust like any other skull.

Thus did the ivy of Haggadic legend wind itself around the marble statues of history, which in the spirit and temperament of a new generation took new life. As we have said, these stories were received into the wider circle of oriental legend, and much yet remains to be done in their comparative study. But they differ from the others in the deep piety which pervades these stories of the lives of the prophets and patriarchs, closely allied to the deep earnestness of the sacred sources themselves. The oriental legends proper betray rather the desire for story-telling, and show us a multicolored world of fairy-tales and miracles, filled with various tones and colors and speaking in all the tongues of many-sided earthly life. The imagery of the Persian and Arabian legendary world, mixing in one draught the great and the mean, wit and frivolity, ironical wisdom and foolish nonsense, does not find so easy a way to the heart as do the Haggadic tales, full of inner meaning, purity, and suggestion, and showing an almost occidental spirit.

Deep in the spirit of the Orient is founded the Talmudic Parable, the allegory that occupies not only the acuteness of the commentator but also the phantasy of the poet. Of King Solomon it was hyperbolically said that he had every law explained by three thousand illustrations, and that he could give three thousand reasons for every traditional decision. This praise is in itself characteristic; and still more so is the manner in which the parable appears in the Talmud, illustrating actions, characters, and events. One of the most characteristic of these allegories, that of the four men who went into Paradise, has already been detailed. Still more charming is the following one of Hillel. "At the moment of parting from him, his pupils asked him "Whether goest thou?" And Hillel answered: "I go to take care of my guest." "Hast thou then a stranger in thy house?" asked

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the disciples. And the Master answered: "Is not the poor soul the guest of the body? To-day it is here, to-morrow it is in Heaven!" It is easy to understand that such parables were much loved by the people, and were used for the ornamentation of religious discourses and for the illustration of Biblical truths. "Do penance a day before your death," thus a Haggadist begins his sermon, and in illustration thereof says: A king invited his servants to a feast, but did not tell them the hour when it would take place. The wise amongst his servants prepared themselves and decked themselves out; for they said: At any moment the feast may be ready to which we shall be called. Foolish ones however went their way and said: "It is far off yet, and before the call comes we shall have abundant time to prepare for the feast." Suddenly came the call; those prepared hurried to the festive table, and the fools were denied admission. And the pious preacher applies this parable to the Solomonic admonition: "Let thy garment ever be white, and let thy head ever be anointed." As we can never know the day when death is at hand, we must be prepared for it during every day of life.

But the Haggada was used for other purposes besides school teaching and public worship. On any occasion, of a joyful or of a melancholy character, these aphorisms and similes were employed. Weddings and funerals, feasts and days of mourning, all were adorned with the odorous blossoms and precious fruit of the Haggada. One such specimen of Haggadic table-talk is especially remembered, and a favorite Talmudic mode of speech originated from the parable with which Isaac b. Pinchas, one of the greatest of the Haggadic teachers of the post-Mishnaitic time, parted from his friend Nachman after a meal. Nachman expressed a wish to be blessed by his departing guest. The latter told him the following parable: "A wanderer in the desert fell exhausted to the ground, tortured by hunger and thirst and the burning heat of the sun. See! Suddenly he discovers at a fresh spring of water a shady tree with beautiful fruit. The tired traveler rests in the shade of the tree and enjoys the water of the spring and the fruit. Revived, he rises to go on his way,

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and says to the tree: 'Oh, tree, with what shall I bless thee? Thy fruit is plentiful, thy shadow is refreshing, and the spring runs like silver at thy feet. One thing only can I wish thee,—may thy descendants be like unto thee!' So do I speak to you, my friend. Thou art blessed with riches, adorned with knowledge, happy in offspring; so I can only wish for thee that the Lord may let his blessing rest upon thy children!"

We have already seen that fables were occasionally introduced to enliven and embellish the discourse. We have heard of Rabbi Meier and his three hundred fox-fables. Others are ascribed to the witty Bar-Kappara, to a certain Eleazer who came to Palestine from Babylon, and to Rabba bar Mare. Nor must we forget the delightful traveler's tales of the Oriental Münchhausen *Rabba bar Chana* and the rebus-poems of Azariah. The "Fables of the Washers" may also be mentioned, however uncertain their origin and meaning may be.* The Haggadist Simlai, above mentioned, thus explains by a fable the prophetic word: "Woe to those who desire the day of the Eternal; what will ye do on the day of the Lord? It is darkness and not light." A cock and a bat are both waiting for daybreak. "I," said the cock, "wait of right for the sunlight, for it is my element; but why dost thou long for the light?"

This fable does not appear so unadorned and abrupt in connection with the Biblical text to which it applies and the discussion upon the Messianic hopes of Israel that preceded it. For the Sadducees had asked the teachers in mockery s "When will your Messiah come?" "When darkness cover the earth, and night the peoples, the light of the Lord will rise for thee, and his glory will become visible," answered the rabbi, in the words of Isaiah.

At another time they spoke of Moab and Midian, the old hereditary enemy and disturber of Israel. The following fable, attributed to Rabbi Josua, is told: Two dogs lived in strife at one hearth. A wolf attacked one of them.

* These have now been proven to be the fables of *Kibysses, the Lydian*, well-known to Greek tradition. See Joseph Jacobs *The Fables of Æsop*. London, 1889, i., 122 ff – Tr.

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The other said: If I do not help my brother, the wolf will strangle me to-morrow as he does him to-day. Therefore did he help his brother, and together they killed the wolf.

Pleasant and cheerful is the fable of Isaac b. Napcha, which he told to two prominent Amoraïm, Ami and Assi, when they demanded of him the one an halachic and the other an haggadic discourse. Each one threatened to go away unless he complied with their wish. Then said he, "I will tell you a simile that is like our conversation; a man had two wives, an old one and a young one; the young one plucked out his white hairs, and the old one his black hairs; so that shortly he was entirely bald."

ROBERT BROWNING—IN MEMORIAM

By Oswald J. Simon

THE death of a great man is always an event which must touch the reflecting portion of society; whether he be statesman, poet, or warrior, the transition of a mighty soul and the passage of genius from the world of experience to the world of memory and immortality are thoughts which fill the minds of communities and of individuals who watch such mortal end. There is no experience which seems to proclaim more emphatically the hope of everlasting life than that which is expressed by such an announcement as was rung in the ears of Israel, on the death of Abner, by their poet king: "Behold a prince and a great man has this day fallen in Israel." To us Israelites there is something peculiarly pathetic in the life and death of the illustrious poet whom all cultivated English speaking people are now mourning. Our race is concerned above all other groups of people in the propagation of religious truth. Robert Browning was essentially the poet of philosophy and of religion. He sang of God, of faith, of life, and of death in those higher aspects of

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the great problems to which the Jewish people—if faithful to their mission—cannot fail to listen with unspeakable sympathy. In every poem and in every verse bequeathed to the world of letters by Robert Browning there is the one melodious song of hope, of immortality, of duty, and of God, which must ever sound to ears of a people gifted with religious genius as the most harmonious of all poetry Pessimism and sensualism were as distant from the pen of Browning as they are from the eternal truths of the Hebrew faith. This extraordinary similarity between the ideals of that great poet and those of our race may account for the exceptional regard in which he always held the Jewish people.

The poem "Saul" expresses the highest faith of ancient Israel, as Browning read it in the pages of the Jewish Scriptures:

"Didst thou see the thin hands of thy mother held up as men sang
The low song of the nearly-departed, and her faint tongue
Joining in while it could to the witness, "Let one more attest,
I have lived, seen God s hand through a lifetime, and all was for best '
* * * * * *
'Tis Thou, God, that givest, 'tis I who receive;
In the first is the last, in Thy will is my power to believe.
All's one gift; Thou canst grant it moreover, as prompt to my prayer,
As I breathe out this breath, as I open these arms to the air,
From Thy will stream the worlds, life and nature, Thy dread Sabbath,
" I will!"—the mere atoms despise me. Why am I not loth
To look that—even that;—in the face too? Why is it I dare
Think but lightly of such impuissance? What stops my despair?
This; 'tis not what man does which exalts him, but what man would do! "

Any attempt to quote Browning with the view of establishing the statement made above that he was the bard of the highest religious conceptions—conceptions, too, which perfectly harmonise with the Jewish view of God and of hope and of duty is met by the temptation to reproduce more verses than our space could contain. Moreover, one poem after another descants with a force of its own upon the higher problems of religion, so that selection is itself difficult. In none of his works did the poet appear to represent the type of human dignity and exalted faith more than in that for which he chose the simply Hebraic title "Rabbi Ben Ezra," placed

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among the *dramatis personæ*. This is the favorite poem of many a philosophical student :

Grow old along with me!
The best is yet to be,
The last of life for which the first was made;
Our times are in His hand,
Who saith, "A whole I planned.
Youth shows but half; trust God! see all, nor be afraid."

The last verse, the 32d, runs thus:

So take and use thy work,
Amend what flaws may lurk,
What stains o' the stuff, what warpings past the aim:
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!

Reference having been made in the *Times* obituary to Browning's father, Thomas Browning, having held a position in the house of Rothschild at New Court, we give the facts. It was his brother, Reuben Browning (uncle of the poet), who held a position at New Court for fifty years. His son, nephew of the poet, is still at New Court. The poet's grandfather was in the Bank of England for many years, and was Captain of the Bank's Volunteers during the Gordon riots; his son Thomas was also a clerk in the Bank of England, and was nick-named the "wiry-haired terrier." Thomas had two brothers, named William and Reuben. William was a clerk in the Paris house of Rothschild for many years, but he left there and went into partnership with Venn's, the notaries, in their translation business. He was a good linguist, and published several works.

The late Miss Emma Lazarus, the ever lamented Jewish poet, was received by Robert Browning on the occasion of her first visit to England some years ago. She related to the writer of these lines at the time that Browning evinced something like a personal affection for the Jewish race, and we believe that we are correct in stating that it was in consequence of his conversation with that gifted Jewess, that he wrote certain verses which appeared in 1883. His brilliant poem "Jochannan Hakkodosh" contained in the volume

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"Jocoseria," shows a striking knowledge as well as enthusiastic admiration of the genius and the martyrdom of our race. It is a long poem and followed by a note with Hebrew quotations thus: "This story can have no better authority than that of the treatise, existing dispersedly in fragment of Rabbinical writing מדרש שמואל יבמות from which I might have helped myself more liberally Thus, instead of a simple reference to 'Moses' stick'—but what if I make amends by attempting three illustrations, when some thirty might be composed on the same subject equally justifying that pithy proverb ממשה עד משה לא קם כמשה." Then follow the three verses.

The revelations of persecution in Russia in the winter of 1881-82 aroused Browning's deepest feelings of indignation at the outrages, and sympathy with the sufferers. He attended the memorable meeting at the Mansion House on the 1st February, 1882. In reference to that agitation the following etter was written by the poet, which we are now able to reproduce in these columns for the first time:

Feb 2. '82.

DEAR SIR: I was greatly obliged by your kind letter of the 27th ult. I hardly needed it. however, to be induced to attend the meeting yesterday, little help as my presence could possibly render. No words can sufficiently express my abomination of every species of religious intolerance, and execration of such an instance of it as the late outrages in Russia astonish us with. You are quite at liberty to add my name to the Oxford requisition.

Believe me, dear sir, yours very sincerely,

Oswald John Simon. Esq. ROBERT BROWNING

Robert Browning had already given evidence of his his 'abomination of religious" persecution in that great poem of his "Holy Cross Day," which was written to expose the infamy of a certain regulation in Rome, which forced the Jews to attend a particular church and hear a sermon once a year. The poem is prefixed by a quotation from "a Diary by the Bishop's Secretary, 1600," in which it is recorded—"as it was of old cared for in the merciful bowels of the Church, that, so to speak, a crumb at least, from her conspicuous table here at Rome, should be, though but once yearly, cast to the famishing dogs, under-trampled and bespitted upon beneath the feet of guests." Such was the

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audacious spirit of this so-called "Christian" proceeding. The poem is headed by the remark of the poet. "What the Jew really said, on thus being driven to the Church, was rather to this effect." How much dignity there is in the sentiments which Browning ascribes to them in that work. It consists of twenty verses. We quote the following three verses:

The Lord will have mercy on Jacob yet,
And again in His borders see Israel set.
When Judah beholds Jerusalem
The stranger-seed shall be joined to them;
To Jacob's house shall the Gentiles cleave.
So the Prophet saith, and his sons believe.

* * * * * *

By the torture, prolonged from age to age,
By the infamy—Israel's heritage!
By the Ghetto's plague, by the garb's disgrace,
By the badge of shame, by the felon's place,
By the branding-tool, the bloody whip,
And the summons to Christian fellowship,

We boast one proof that at least the Jew
Would wrest Christ's name from the devil's crew.
Thy face took never so deep a shade,
But we fought them in it, God our aid!
A trophy to bear, as we march, thy band,
South, East, and on to the Pleasant Land!

Browning makes a note at the end of this poem to the effect that Pio Nono "abolished this bad business of the sermon." Browning's poem, in the volume "Jocoseria," mentioned above, entitled "Solomon and Balkis," may fitly be styled another of his Jewish poems. The first verse runs thus:

Solomon, King of the Jews, and the Queen of Sheba, Balkis,
Walk on the ivory throne, and we well may conjecture their talk is
Solely of things sublime; why else had she sought Mount Zion,
Climbed the six golden steps, and sat betwixt lion and lion.

In a tribute such as befits the memory of this great poet from his Jewish fellow-countrymen, there is naturally the temptation to quote from his "Jochanan Hakkodosh." We commend it to our readers, reciting but two verses:

Without a stoppage (O brake Akiba!)
Hear, Israel! Our Lord God is one? Or thou
Jischab—who smiledst, burning since there lay,

Burning along with thee, our law! I trow
Such martyrdom might tax flesh to afford;
While that for which I make petition now.

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The secret of this poet's genius seems to be that he recognized the crying need of his age and consecrated his minstrelsy to that need. This need is surely the craving of thoughtful men and women after the truths touching the most vital of experiences. The intense significance of this life, the pressing reality of the great problems of death and immortality, which, as was pointed out the other day by that eminent preacher, Canon Liddon, are, indeed, the absorbing interests so consciously felt by the present generation. No one felt them more than Robert Browning. Carlyle felt them too, and by the exercise of his great genius in another department of Letters, grappled with them also. Such men seem truly to have been born for the age. And is there any man of culture living who does not feel that we have had the greatest amongst us—him whose last bequest was left on the day of his death in such words as these:

> In a beginning God
> Made heaven and earth. Forth flashed
> Knowledge; from star to clod
> Man knew things; doubt abashed
> Closed its long period.

WHAT IS THE SHULCHAN ARUCH?*

BY JUDÆUS

WHAT is the *Shulchan Aruch?* This is a question which must have been on many a lip during the past few weeks. The promoters of the proposed Hampstead Synagogue would like to have a modified service, and suggest a number of improvements for ecclesiastical sanction. Some of their demands are conceded by the authorities, but the majority are refused; and the refusal is justified by a reference to the *Shulchan Aruch.* "No doubt," the Hampstead Committee are told in effect "no doubt you feel the want of the changes you propose; but the *Shulchan Aruch* forbids them, and what the *Shulchan Aruch* forbids no Rabbi may permit."

*Originally written for the London *Jewish Chronicle* of Dec 6, 1889.

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And so the matter ends. Stephenson's famous dictum is reversed; the *Shulchan Aruch* is on the track, but so much the worse for the religious feelings that come into collision with it. They may be shivered to pieces, but the *Shulchan Aruch* remains intact—rigid and immovable as before. What, then, is this potent authority which so effectually blocks the highway of progress with its warnings of "No Thoroughfare"? What is this dread power, the mere mention of whose name suffices to terrify the awakened soul and suddenly to hush its cry? The *Shulchan Aruch* is a familiar name enough; but there are comparatively few who know what it denotes. Some, few, indeed, exquisitely ignorant, are not even aware that it is a book, thus paralleling the monkish student with his reference to *Rabbi* Talmud!

No wonder that people are beginning to ask "what is the *Shulchan Aruch?*" The least curious cannot suppress a desire to know something about the authority that governs them. The Jew is told that the *Shulchan Aruch* is his religious law—a law supreme and immutable. What is more natural than that he should seek to be informed as to its authorship, its date, its character and—since no important literary works stands alone—its evolution. Let me attempt to supply this information.

As to the first two points it may be said at once that the *Shulchan Aruch* was compiled by Joseph Karo, a Spanish Rabbi of the sixteenth century. In order, however, to understand the scope and the genesis of the *Shulchan Aruch*, it is necessary to go much further back.

The enthusiasm for the Law which the Jews who returned from Babylonian Captivity brought back with them, initiated a process of multiplying religious ordinances which continued for some centuries. The greater Judaism which thus arose took concrete shape about the year 200 in the Mishna, with the compilation of which the name of R. Judah the Prince is usually associated. The Mishna, however, by no means introduced finality into Jewish Law; on the contrary, it was the starting-point of a long series of enactments and periodical re-codifications which extended to

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almost modern times. Out of the Mishna grew the Gemara, a record of oral discussions ostensibly suggested by the Mishna, but enormously transcending it in scope. The task of collecting and editing this huge material, which hitherto had existed only in the memory of the learned, was undertaken by R. Aschi and Rabina, among others, and completed towards the end of the fifth century. Thus arose the Talmud, as the Mishna and the Gemara together are called; but the great work did not receive its final shape until another half century had passed, which time the Saboraim as the heads of the Rabbinical Schools were styled in that age, had made some further additions to the text, and subjected it to a last revision. But though the Talmud was finished, the end of Jewish religious legislation had not come even yet. To the Saboraim succeeded the Gaonim, who, debarred from the task of revision which had engaged the efforts of their predecessors, devoted their energies to commenting upon the Talmud, to deciding the points it had left undetermined, and to deducing from it fresh rules for the guidance of Jewish life. The age of the Gaonim may be said to have terminated about the year 1000.

The next link in the historical chain is represented by Isaac of Fez (Alfasi), who may be regarded as having been the first to attempt a codification of Jewish law. Ignoring the deductions and decisions of the Gaonim he went back to the Talmudic text, and sought in that source exclusively for the materials of his code. His *Halachot* is still an authority for orthodox Rabbis. A hundred years later came Maimonides with his *Yad Hachazakah*, another compendium of the Talmudic enactments, which was designed chiefly to fix Jewish practice once and for all, and also in part to render unnecessary that absorbing study of the Talmudic literature which was being prosecuted to the exclusion of all other intellectual pursuits. Maimonides, it may be added, failed in both objects. The *Yad Hachazakah* is a monumental work indeed; but its effect was to increase instead of minimizing divergence in religious practice, and to give a further impulse to Talmudic study and disputations. The *Yad Hachazakah* was fiercely at-

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tacked by its foes, and laboriously annotated by its friends. Less than a century later Solomon ben Aderet of Barcelona found himself impelled by the rapid growth of the Rabbinical enactments since the age of Maimonides to compile another Jewish Code. His example inspired his contemporary, Jacob ben Ascheri, with the determination to undertake a similar work, the *Arbaa Turim*, the "Four Rows" or "Sections," a title suggested by Exodus xxviii, 17. The four sections or divisions of the work are respectively named *Orach Chayim* "The Path of Life" (Psalm xvi, 11); *Yoreh Deah*, "Teaching Knowledge" (Isaiah xxviii, 9); *Chosen Mishpat*, "The Breastplate of Judgment" (Exod. xxviii, 15), and *Eben Haezer* "The Stone of Help" (I. Sam. vii, 12). Roughly speaking, the first division contains the laws relating to worship, the second embodies the laws relating to food, the third is a code of jurisprudence, while the fourth treats of conjugal questions. The *Tur*, as this work is commonly called, marks the transition, according to Professor Graetz, from Talmudic to Rabbinical Judaism. The *Tur* enjoyed undisputed authority for two hundred years, and then Joseph Karo's *Shulchan Aruch* came, and ousted it from its proud position.

During the whole of those two centuries the congenial process of making Jewish law had gone on incessantly. Learned Rabbis had given decisions on questions of practice which had arisen out of the changed conditions of their age, and which obviously could not have been provided for in any of the existing codes. The matter was complicated, moreover, by the circumstance that the decisions of different authorities on the same point were not infrequently irreconcilable. Thus arose the need for a new work which should bring Judaism down to date by including the latest additions that had been made to it, and which should also decide the vexed points about which the doctors disagreed. The *Shulchan Aruch*, "The Table Prepared" (Ezek. xxiii. 41), which occupied its author for nearly forty years, and in the arrangement of which he adopted the "four orders" of the *Tur*, was Karo's attempt to meet this want. But even Karo was not omnis-

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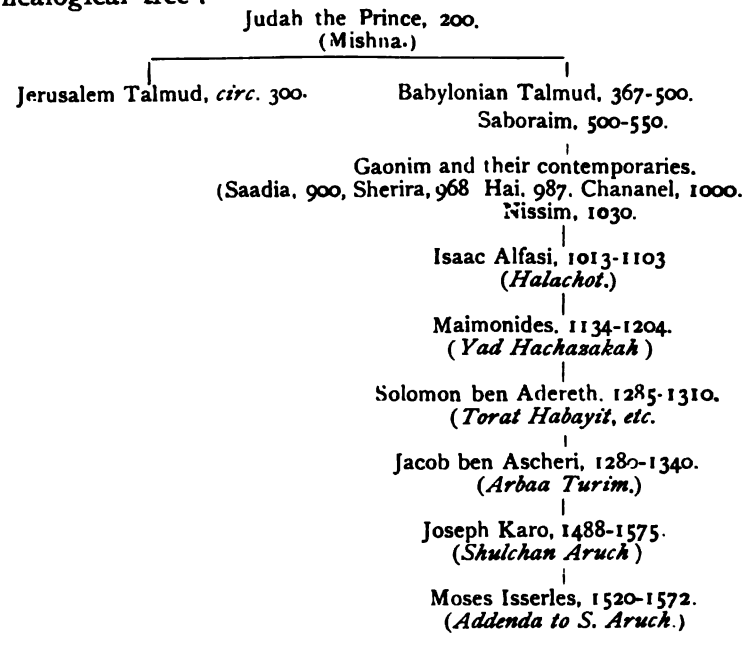
cient. The incompleteness of his *magnum opus*, and especially its failure to take note of the specific religious customs of the German and Polish Jews, led to his contemporary, Moses Isserles, supplementing the *Shulchan Aruch* with a work of his own. The "Table," however, deftly furnished forth, needed its "Mappa," its "Table-cloth;" and it was Isserles's care to provide it. Karo's text and Isserles's additions together form the complete *Shulchan Aruch*, as recognized by the Jews of the Ashkenazi and Polish Minhag; and it is to the work thus constituted that Dr. Adler, in common with every orthodox Rabbi of the present day, appeals in support of his *dicta*.

The evolution of the *Shulchan Aruch* is thus elucidated. By a slow process of growth the Mishna, with its body of legislation comparatively simple in character and inconsiderable in bulk, developed into Karo's huge and elaborate compendium. Those who wish to know how their religion has been made for them during the centuries, may gratify their desire in the easiest manner by studying the following genealogical tree: —



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That the labors of Karo and Isserles, and their codifying predecessors also, were animated by the highest motives may be freely conceded. Judaism, according to them, was legalism, and they honestly believed that to provide a handbook of Judaism, as they understood it, with all the latest additions, was to render a real service to their coreligionists. Nor can it be denied that, while the greater part of the four volumes of the *Shulchan Aruch* consists of prescriptions dealing with mere mechanical routine, gleams of spiritual teaching are not wanting to relieve for a moment the dull and wearisome monotony. Thus, to give one example, a highly spiritual significance is assigned to the ceremony of the *Tephillin*. But, generally speaking, the work is undiluted legalism from beginning to end, and even those who are not prepared to endorse all the severe things that Graetz has written about the *Shulchan Aruch* and its author must agree that it embodies "quite a different Judaism from that which was revealed at Sinai, or that which was preached by the Prophets, or even that which was taught by Maimonides." Nor can it be doubted that the book, inspired though it was by excellent intentions, has exercised a prejudicial effect upon the religious and social progress of Israel. That it faithfully reflected the religious ideas of the Jew of the sixteenth century is unquestionable. But the mere existence of such a code, and the facilities for its wide distribution which were created by the invention of printing, tended to stereotype for many subsequent generations a conception of religious duty which rightly belonged only to the past, and helped to perpetuate among the Jews mediæval notions and habits at a time when the Middle Ages, with all their hateful conditions, were long dead and buried.

If I have succeeded in throwing some light upon the character and the origin of the *Shulchan Aruch* I shall also have made it clear that for intelligent men and women of the present day it cannot remain the unquestioned rule of life. Karo's legislation is, for the most part, the legislation of a long series of Rabbis, of various ages—men who, learned and earnest though they were, had only their own intelli-

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gence, and the wants of their day to guide them in their decisions. But surely we of this nineteenth century, or the most intellectual of us, are not inferior to those great men in intelligence, and we are certainly superior to them in respect of knowing the conditions under which we ourselves live, and the spiritual wants that we ourselves feel. To declare that an ordinance authoritatively formulated three hundred years ago—itself, perhaps, the repetition of a law or a prescription made three hundred years before that—is, from the mere fact of its existing, necessarily binding upon the Jewish conscience for all time, is to advance a proposition which no thoughtful mind with the slightest title to independence can accept for one moment. Mr. Herbert Spencer reminded us the other day that no fewer than 650 Acts passed in the present reign were repealed half a-dozen years ago. How many Jewish laws have been definitely repealed during the thirteen hundred years which have elapsed since the completion of the Talmud? Not one. Nay more, their number has been increased from age to age. The "yoke of the Law" has been made heavy indeed. Karo's little finger is thicker than Judah the Prince's loins. It is possible that this heaping up of restrictions was originally demanded by the exigencies of the times. But the requirements of our day as clearly point to the necessity of relaxing the severity of ritual law; and surely there can be no reason why a body of religious enactments which admittedly have sprung out of the shifting needs of various ages should be exempt from the fate of legislation generally, and not be abrogated when they have outlived their time.

If it be true, as I have shown above, that Rabbinical Judaism owes its shape to the influence of certain conditions, social, intellectual and religious, it logically follows that we may and ought to modify its form now that those conditions have give place to others. No organism can resist the changes due to an altered environment. It must adapt itself or die. To think that the process of evolution can stop short at the *Shulchan Aruch* is sheer fatuity. But evolution is by no means identical with revolution. Everyone must neces-

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sarily concede that the essentials of a religion cannot be swept away without making an end of the religion itself. To substitute, for instance, the doctrine of the Trinity for that of the Unity, to abolish the Sabbath, the Passover, the Day of Atonement, would obviously be to destroy Judaism. But the same plea cannot honestly be urged on behalf of the Rabbinical prescriptions. Judaism will live on even though the Ten Commandments be recited as part of the service in the Synagogue; and the repetition of the *Amidah* may fall into desuetude without the end of Israel's religious life having come. The *Shulchan Aruch*, as an authority, has no right to live, merely because it is old; it must perish if it is obsolete. The one sole test of the validity of its claim to our obedience is the degree to which its various enactments correspond with the living needs of the breathing, thinking men and women of this nineteenth century. That it frequently fails to satisfy this test, nay, that even modern orthodoxy is heterodox, when judged by its standard, is notorious. According to Karo and Isserles, the Israelite must not, except in cases of extreme necessity, eat bread that has been made, or drink milk that has been drawn, or partake of food, though strictly *Kosher*, that has been cooked by a Gentile. He dare not wash his hands with soap on the Sabbath, or comb his hair, or take a warm bath. When he goes forth on the day of rest he must not carry his handkerchief in his pocket, or his umbrella in his hand; he must not use the door-knocker, or ring the bell, or tell his servant to tend the fire He may never hold himself erect when he walks, or go bare-headed, or ask a woman how she does. Yet regulations of this sort, which were comparatively tolerable in mediæval times, but which would make life unbearable to day, are practically obsolete now, even among observant Jews.

As to the average Jew, the laws which were made to be his guide daily, hourly, he now breaks as frequently. Does not all this show the hollowness of the attempt to set up the *Shulchan Aruch* as the supreme authority in matters pertaining to the Synagogue? Jewish life, or at any rate the life of many a Jew, is so ordered as to be in almost constant conflic

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with Karo's *dicta*, and yet when a few men care enough for religion to ask for a service that shall enable them to worship, those *dicta* are cited as a reason for refusing them. A dead code is invoked to stifle living aspirations! Karo and his predecessors worshiped in a certain way, and that way must be ours and our children's t the end of the chapter. The truth is forgotten that the Jew was not made for the Service, but the Service for the Jew, and that the mere fact of its failure to reach his soul is its all-sufficient condemnation. No one can blame the Ecclesiastical Authorities for this unhappy state of things. They administer the law, they do not make it. But it is for the Jew to say how long the law is to remain as it is; and how long he will permit a state of things to last which is undermining his religion and which is discreditable to his common-sense. It may be urged that to depose the *Shulchan Aruch* from the seat of authority would be to destroy Judaism. Let us not believe it. There were great men before Agamemnon, and there were good Jews before Karo. We need not fear. Israel has never been forsaken yet, and the religion which survived the downfall of Temple and nationality, may be trusted to live on though the authority of the *Shulchan Aruch* perish.

THE GOLDEN AGE OF THE HEBREWS

By Henry Berkowitz, D. D

THE Golden Age is not in the dead past, but in the unborn future. When childhood is past, the childhood of the individual or of the nation, each is prone to look back upon it, and, remembering nothing of its sorrows, but only its innocence and mirth, regretfully speak of it as 'Paradise Lost.' Somehow the fancy has come to sway the world that such a care free paradise of innocence and mirth is to be regained by men on earth. Not such a paradise, but a grander still is to be created and won. When men and

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nations come into the possession of their matured faculties, and feel the full force of God-given impulses stir the mighty ambitions of development and achievement, then they look forward, not backward, and the paradise of sweet indulgence dwindles into childish proportions, its repossession fades into an idle, inane, insignificant purpose, and is lost forever. The millennium of the true prophets is in the ideal future.

In a conversation with an artist friend he revealed to me his belief, which he said was still a heterodox opinion in art circles, that the masterpieces of Greek art had been many times outdone in the world by later artists. I read recently in an authoritative source that our modern mechanical engineers with the knowledge and appliances at their command, could if there were any call for it, build pyramids more wonderful than those of Egypt—a feat hitherto always deemed utterly impossible. There are many men and women contributing to the literature of our times who write English better than did Addison, the simplicity and purity of whose diction made him the classic standard deemed unapproachable. I cite these few illustrations to show that the stream of progress is not stagnant. Indeed it would be no credit to the world if with the advantages which time and experience bring to men they did not advance. That a contrary opinion prevails seems to be due to a hobby of the historians, as tenacious as any superstition, that every nation has what they call 'a golden age'—a time of such independence, fame, power and achievement as to be the acme of all the people's possibilities. Reviewing the completed history of any people which have lived and passed forever away, this may be admissible, as long as it does not lead to the exaggeration of assigning to that special era of brilliancy the fullness of all perfections, and apodictically asserting that better than this was not and shall never be.

Now, the story of the Jews is not yet complete, the people of Israel still live and create history. According to the logic of other creeds Judaism ought to be dead. It has been so treated, and the remnant of its followers often worse than ignored. By most historians our history is considered at an

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end after the destruction of the second commonwealth. Reviewing it as a completed whole they have assigned as 'The Golden Age' of Jewish history, the era of the kingdom of Saul, David and Solomon. I borrow the phrase only for convenience.

It is true there is a great deal of glitter about this period, but you know the old proverb about not all that being gold which glitters. It is undoubtedly true that this was the most splendid era of the Jewish nationality in many respects, but to assign to it the acme of all the achievements of Israel is an unwarranted exaggeration. There were abundant reasons why the glory of this age should have excelled in the loving fancy of the people in later times, and Samuel have stood forth "the type of all that was best, in the 'Judge,' the 'Priest' and the 'Prophet;' Saul—as the type of a king in bearing and in valor; David as the royal bard, the 'Sweet Psalmist of Israel,' the man after God's own heart;' and Solomon as the magnificent, the 'wisest' among men. Under the electric light of modern criticism, the halo about the heads of these worthies is greatly dimmed; to some eyes even entirely indiscernible. I rise from reading the estimates of them made by Wellhausen, Renan and their followers, and it seems as if, according to their deductions, Samuel was a stern, inexorable, bloodthirsty bigot, with all the craft of the priest, the cunning of the oracle and the rigor of the judge; Saul a cruel and sanguinary barbarian, a madman; David a prince indeed, but all his professed religious fervor, naught but black-hearted hypocrisy; while Solomon stands the greatest among sensualists, whose wisdom was the rankest folly.

We are considering a period still very remote, 1,000 years and more before the beginning of the common era. We are still dependent upon the desultory records of the Hebrew Scriptures alone. There are some writings among them which are admitted beyond peradventure to have been written down at that time, which cannot be wrested from David himself. But it must be confessed that it is no easy task to distinguish these from the rest, nor to ferret out what emendations in later days the ecclesiastical, or

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the military, or the social prejudices and purposes of transcribers inserted. In an earnest effort to get a just estimate of this period and the men who form the central figures and, weighing the evidences which have led to such extreme opinions on either side, I have noted that in the historical portions of the Scriptural record nothing is concealed or extenuated of the failings and vices of the age and its heroes. Indeed extraordinary prominence is given to the shortcomings by the stern expostulations and condemnations of such men as the prophets Nathan and Gad. The modern critics draw unreservedly from these historical writings when they paint their dark pictures of that age, but they are very miserly in granting to their reputed authors any of the magnificent poetical compositions which are accredited to those days. It is in its poetry that the higher life of a people is mirrored, however. The real life, the higher life, of the Hebrews it is which alone concerns us, not the virtues or follies of individuals, not the doings of men and women who filled up the stage as leading characters. This higher life of sentiment among our people was pre-eminently religious. 'The genius of this little people in that direction,' as Mr. Lang recently said in the *Fortnightly Review*, 'is an ultimate fact in the history and government of the world.' It cannot, it must not, it will not be ignored.

Read the story of those times in the prosy pages of the historical narratives, but do not drown out the strains of those songs which were sung, though there be but a few which a wanton criticism has left as original to that 'golden age.'

In the lullabies which a mother has sung over her babe, she breathes out the ardent prayers of her heart and weaves them into a song of hope that pictures the future ambitions of her boy. The boy has grown. He shall hear her lullabies no more. She takes him by the hand and leads him to Shiloh to Eli, the priest, and in the Tabernacle dedicates him to his high and holy calling, but ere she leaves him Hannah consecrates her lad with a song unto the Lord,

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a song written down later, perhaps. yet emanating from that age, and she sang:

> M. heart rejoices in Jehovah.
> I rejoice in Thy salvation.
> Jehovah is a God who knoweth all things,
> And by Him men's deeds are weighed
> He kills and makes alive,
> Jehovah makes poor and makes rich,
> He brings low and raises up;
> He raises the weak out of the dust
> To give them thrones among princes
> And place them on the seat of honor.
> He will keep the feet of his pious ones,
> But the wicked go down in darkness, etc.

With such lofty sentiments is Samuel ushered into the history of his people, the last of the 'judges,' the first of the school of the 'prophets,' he who leads his people out of the unsafe and changeable era of the independent tribal existence when there was neither organization or stability and unifies them in strong and purposeful compact as a nation under the banner of a single ruler.

There is a band of prophets coming down the hill at Gibeah with drums and tambourines, flutes and harps, playing before them while they sing together the solemn chant of some sacred psalm. Saul, a youth of handsome appearance and fiery temperament, meets the strange procession. He is carried away with the ecstasy of the players and 'Saul, too, is among the prophets.' A great victory over the Ammonites had brought Saul into prominence. A leader was sadly needed to guide the destinies of the armies Returning victorious from the fields, the soldiers raised Saul upon a shield and shouted, "Long live the king." Carried away by the enthusiasm that prevailed, the prophet anointed the successful warrior and thus Saul is suddenly elevated to a throne and Israel, not to be behind its neighbors, does homage to a king.

"Provide me now a man that can play well and bring him to me." It is the king who speaks. His is a distemper of the mind, and music shall assuage it. The fame had gone

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out over the land of a shepherd lad, David, the son of Jesse, who when he followed his sheep over the hills thrilled the strings of his much loved lyre and solaced his soul with the music. David is brought into the royal household, and whenever an attack of the malady comes on the youth is there with harp and song to soothe his perturbed spirits into peace. Oft as thus he stood,

> "David with eager hope beheld the chase
> Of strange emotions hurrying o'er his face,
> And waked his noblest numbers to control
> The time and tempest of the monarch's soul.
> Through many maze of melody he flew;
> They rose like incense, they distilled like dew,
> Passed through the sufferer's breast delicious balm.
> And soothed remembrance till remorse grew calm."

The king and the lad grow into the other's affections. David comes back from his father's house to be the royal armor-bearer; he prostrates Goliath, the boasting Philistine, and becomes the idol of the army and the pet of the people to whom in triumph returning the popular song is intoned, 'Saul has slain his thousands, but David his tens of thousands.' The king's envy is aroused; his madness grows upon him till David for his life must flee 'to learn in suffering what he taught in song,' pouring out the deep feelings of his heart, and thus speaking to all men's hearts in the universal language of emotion. When David parted from Jonathan, the king's son, his bosom companion, there was given one of the most thrilling illustrations of devoted friendship that the world has ever witnessed. We may not cite the words that he would then have uttered, but it is possible that in his hiding place in the dismal cave of Adullam and in the fastnesses of Engedi, David would not have cheered his soul and strengthened his comrades with psalms of trust and hope in God. We cannot dwell on his magnanimity when Saul was in his power and yet he spared his life; nor need we dwell upon the scenes of outlawry to which David in those days was driven. The times of his persecution by Saul are over. Hear the elegy which falls from his lips; none has

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denied its validity: let that tell of the true life in the heart of the man:

"The glory of Israel lies slain upon thy high places,
How are the mighty fallen.

"Tell it not in Gath, publish it not in the streets of Askelon,
Lest the daughters of the Philistine rejoice.
Ye mountains of Gilboa, nor dew nor rain be upon you.
Nor fields of offerings;
For there the shield of the mighty was vilely cast away,
The shield of Saul, who was anointed with oil,
From the blood of the slain, from the fat of the mighty
The bow of Jonathan turned not back
And the sword of Saul returned not empty.
Saul and Jonathan, lovely and pleasant,
In their lives and in their death they were not divided:
Than eagles they were swifter; than lions they were stronger.
Ye daughters weep over Saul.
Who clothed you in scarlet, with other delights;
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of battle.

"O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan;
Very pleasant hast thou been unto me;
Thy love to me was wonderful, passing that of women.
How are the mighty fallen and perished the weapons of war."

David becomes king, but I may not quote to you the coronation over Psalm 133 lest according to the Bible critics it be not authentic. The instinct of the warrior, the sagacity of the ruler, the genius of the poet are demonstrated when David selects Jerusalem as his capital: but the inner motive of his heart shows forth when he brings into the ark of Jehovah a solemn procession with magnificent music and song, rapturously proclaiming before the city walls:

"'Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors.'"

The category of David's achievements is great. It is declared by careful students that more than Charlemagne did for France or Alfred the Great did for England, David accomplished for Israel, in establishing a firm government, in administering justice, in defending the country, in cultivating it, in regulating the army, the religious cult, education, industry and commerce.

But the category of David's weaknesses, follies, vices

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and crimes is also a long one. They cannot be condoned. The critics will not let me cite those magnificent Psalms of penitence (Psalms 51–32); they may not be authentic. I may not sing his stirring lament over the death of his child (Psalm vi., 1-4), nor the anguish of his heart when he fled from before his own son Absalom (Psalm 3-4), and showed "how sharper than a serpent's tooth it is to have a thankless child" when he bewailed the death of the froward boy, crying 'O, my son Absalom! my son, my son Absalom! Would to God I had died for thee, O Absalom, my son, my son!" I care not to cite the evening song (II. Samuel, xxii.), when he feels that the shadows are growing long and his life's sun is soon to set, nor his swan song after Solomon has been crowned his successor and he bids farewell to earth (Psalm lxxii).

The reason why I may not cite these magnificent compositions as being David's is because the critics aver that a man who could rob and murder and commit adultery, as David did, could not have written such poems. This is a very poor argument, I think. We are all capable of good things and of bad—at some times more capable of the bad, at other times more capable of the good. 'David was,' as has been well said, 'a man of great intensity and pre-eminent energy. He was in every respect above ordinary men.' Carlyle says: 'Is this your man of God?' the unbeliever asks with a sneer. The sneer seems to me to be a shallow one. What are faults? What are the outward details of a life, if the inner secret of it, the remorse, the temptations—true, often baffled—the never-ending struggle of it be forgotten? Of all acts is not, for a man, repentance the most divine? The deadliest sin, I say, was that same supercilious consciousness of no sin. That is death. The heart so conscious is divorced from sincerity, humility, and in fact, is dead. David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest, human soul toward what is good and best; struggle often baffled, sore baffled, down into entire wreck, yet a struggle never ended; ever with tears, repentance; true, unconquerable purpose begun anew. Poor human nature! Is not a man's walking in truth always that—a succession of falls?' Man can do no other. In this wild element of a life he has to struggle upward: now fallen, now abased; and ever with tears, repentance and bleeding heart, he has to rise again, struggle again, still onward.

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Such was David's life. Such was the life of this era. But while in battle and contention the kingdom was established, yet through the whole inner life the deep keynote of religious enthusiasm was sounded, and the God of Israel and the law of Moses were triumphant over the heathenism of antiquity.

ISRAEL'S DELIVERANCE FROM EGYPT

By Henry A. Hartt M. D.

A King who knew not Joseph rose;
And then began the cruel woes
And bondage of his race;
The victims of tyrannic law
They hew the wood, the water draw,
Menials despised and base.

Proud princely men, and maidens fair,
Intolerable burdens bear
Forever doomed as slaves;
The offspring of a chosen seed
From morn to night they toil and bleed.
And long to reach their graves.

The pledges to the Fathers made
Are now enveloped in a shade
Of deepest hopelessness;
What prophet can the problem solve,
Who from this darkness light evolve,
The near unfolding guess?

A savage murderous decree
In wondrous form supplied the key
The mystery unlocked;
In cradle frail of rushes made
A child was found by royal maid
And in the palace rocked

And as he grew to man's estate
The *magi* of the Egyptian State
Beheld him with surprise,
For far beyond their ken or lore
His genius ventured to explore
On earth, in sea, and skies.

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In luxury he had been reared
No hardship felt, nor danger feared,
At court a favorite son;
Yet well he knew his origin,
Nor had committed e'er the sin
His outraged race to shun.

Their altar his, their Lord his Lord;
The Gods of Egypt he abhorred,
And all its mystic art;
The promises to Israel given,
Their faith on earth, their hopes in Heaven,
He cherished in his heart.

Each day before Jehovah's throne
In deep compassion for his own
He reverently bowed;
Their sorrows he remembered there
And oft an answer to his prayer
Came forth from radiant cloud.

At length a marvellous sight he saw;
A bush by supernatural law
Burning, but unconsumed;
And then a voice seraphic came
Out from the midst of fire and flame
Upon that tree illumed.

It bade him stand with awe profound,
Shoeless upon that holy ground,
Where I Am that I Am
Commisioned him a leader brave
To rescue from their living grave
The seed of Abraham.

Before the haughty King he stood,
Prophet of God in solemn mood.
And said in accents slow:
"A message from the Lord I bring;
To give to me an offering
Let thou my people go!"

"Who is the Lord?" the King replied:
"I know him not; his words deride;

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Why should I him obey?
Ye let the people in their tasks,
Whoe'er of me this favor asks
Their foe shall be alway."

Then at the appointed signal, see
Fierce thunderbolts, by Heavens decree,
In wrath and fury fall;
In quick succession ghastly ills,
The plague that tortures, and that kills,
Spread o'er the land a pall.

Frogs, vermin, water turned to blood,
A storm of hail stones, and a flood
Of fire along the ground;
Locusts that swarm on every side,
And darkness in which all things hide
And naught is seen or found;

Murrain that all the cattle slew,
And pestilence in the air that flew
Diffusing, night and morn,
Its fatal poison all around;
And hark! from whence that wailing sound?
The death of the first born.

And now the stubborn King awoke
Pierced to the heart by this last stroke
And bade the people go;
They rise impetuous and flee
With universal joy and glee
Fast from this land of woe.

In fire by night, and cloud by day,
An angel led them on their way;
But scarcely had they gone
Far as the shore of the the Red sea,
Before the monarch bitterly
Revoked what he had done.

He summoned all his martial force
Of horsemen, chariots, and horse,
In brilliant array;
Away they marched in hot pursuit,

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In armor clad both man and brute,
And banners flying gay.

The people saw them coming near
And trembled with unwonted fear,
All but the leader bold;
He cried, "Stand still, for without sword,
A great salvation of the Lord
Ye shall this day behold.

The Egyptians whom you see to-day
Shall now forever pass away,
By God's strong arm o'erthrown;
Go forward, then, why should you dread
When he himself is at your head?
Why should you fear or moan?"

And, then, behold the man of God
Over the sea stretched out his rod,
And strong the east wind blew
Till on each side a wall arose,
Below no more the water flows
To voice of Heaven true.

Now on dry ground the favored host
Marched onward safely to the coast
Upon the other side;
While the Egyptians following them
The closing waters overwhelm,
And horse and rider died.

Then burst from that victorious band
A song exultant loud and grand:
We to the Lord will sing,
For He hath triumphed gloriously,
The horse and rider in the sea
Did He in vengeance fling.

Jehovah is our strength and song
Wisdom and power to Him belong,
He is our sun and shield;
Salvation from Him comes alone,
We bow before His awful throne,
And to Him all things yield.

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We will extol His glorious name.
A man of war, in cloud and flame
He fought against the foe;
Their chariot wheels He dashed asid
So that they could not fleetly ride,
But heavily did go.

Pharaohs fine chariots and his host —
Deep in the Red Sea all are lost,
His chosen Captains sank
Into the bottom as a stone:
The depths have covered every one
Of every grade and rank.

Glorious in power Thy right hand
Hath crushed in pieces the bold band
Who dared arise, O Lord,
Madly Thy people to pursue;
Them now the deep sea overthrew
By Thy resistless word.

As stubble hath Thy wrath consumed
The rebels whom Thy justice doomed,
And with Thy nostrils blast
Two walls of waters rose up steep,
The floods stood upright as a heap,
The depths were frozen fast.

The foe said proudly, "I will foil,
Pursue, o'ertake, divide the spoil,
I shall appease my lust;
Against them I will draw my sword,
And spite of their All-powerful Lord
They shall go down to dust

Thou with Thy furious wind didst blow,
And in the deep sea far below
They sank at once as lead;
They on their Gods no more shall call,
Nor divinations trust, for all
Lie numbered with the dead.

Who is like Thee among the Gods?
Thou sitt'st alone in thine abodes,

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The King of Heaven and earth;
Glorious in holiness, O Lord,
Fearful in praises, and Thy word
To all hath given birth.

Thou stretchedst out Thy magic wand,
And the earth oped at Thy command
And swallowed them, aghast;
But in Thy mercy Thou hast led
Thy people, and hast saved from dread,
And wilt save to the last.

And when the men of Palestine,
And Dukes of Edom, shall divine,
And Moab's mighty ones,
That, as foretold by prophecies,
Israel have come the land to seize
For them and for their sons;

Upon them fear and dread shall fall,
In spite of Gods and weapons all
They shall be still as stone,
Until Thy people Thou shalt bring
And plant them, O Almighty King,
In sanctuary of Thine own.

"The Lord forevermore shall reign."
And Miriam then took up the strain
With timbrel and with drum:
The Lord hath triumphed gloriously,
The rider and his horse hath he
Cast to the bottom of the sea,
Whence they shall never come.

Thus merrily, with song and dance
These favorites of Heaven advance
To mount of their inheritance,
The consecrated sod
Where they shall find in a new clime,
Like pilgrims of a later time,
Freedom to worship God.

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DISTRICT No. I., NEW YORK

Concluding Sessions

We were compelled to go to press with the February number before the concluding sessions of the annual meeting of the Grand Lodge of District No. 1, and now supplement our report given in the last number with the following interesting synopsis.

From Bro. S. Hamburger's report, who, with this session, enters upon his twenty-fifth year as Grand Secretary, we learn that the reserve fund of the District is now $373,791.48, an increase of $28,569.84 over last year. The amount paid to widows' for their endowments and for benefits and donations to charity during the year, was $176,476.29, and the total lodge funds of the District amount to $226,267.62. The present membership is 8,037.

Bro. Wm. H. Stiner, Chairman, read the report of the committee on the President's message, and recommended the adoption of Optional Endowment. After an impartial discussion of this question the Convention agreed that the subject should be referred to a committee of nine members, who should carefully examine and report to the General Committee, who, if found expedient, were authorized to call a Special Convention for the consideration of the matter. The general sentiment seemed to be warmly in favor of the adoption of the law if it could be so framed as not to conflict with existing laws. The committee also warmly recommended THE MENORAH MONTHLY to the favor of the members.

The proposition to increase the dues for the support of the Home at Yonkers from $1.50 to $2.00, after a long discussion, was rejected. The Board of Governors were authorized to contract for the boring of an artesian well, the cost not to exceed $2,000, and no payment to be made if the contractor is unsuccessful in finding water. The sum of $1,000 to extend and enlarge the cellar of the building was appropriated. Also to recognize in some substantial manner the services of Rev. Dr. Wasserman, the Chaplain of the Home.

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The endowment of $1,000 was ordered to be paid Mrs. Brunner, whose husband was a member of Kishon Lodge, and who disappeared some seven years ago. The following important amendments to the District laws were adopted, being substantially those recommended by the Board of Governors of the Home:

VII.—Amend Section 2 of Article XII. of Part I. of the Laws for District Grand Lodge No. 1, I. O. B. B., as follows:

Strike out subdivision "Sixth" of said section, and substitute and add as follows:

Sixth.—Anything in this Article to the contrary notwithstanding, and notwithstanding any written designation which may at any time have been made by a brother who may hereafter become an inmate of the Home for Aged and Infirm of the District, upon the decease of a member who, at the time of his said decease shall be an inmate of said Home, the sum of $1000 shall be paid as follows:

[*a*] In the event of said members dying, leaving him surviving neither a widow nor children, to the District for the use and benefit of the Home.

[*b*] If such member leave him surviving a widow, who at the time of his decease shall be, and who shall thereafter continue to be an inmate of the Home, and no minor child or children, to the District for the use and benefit of the Home.

[*c*] If such member shall leave him surviving a widow who at the time of his decease shall not be an inmate of the Home, or, being such inmate shall, within sixty days thereafter, permanently leave the Home and relinquish, in writing, her claims as an inmate therein, and shall also leave a child, or children, said sum shall be paid and distributed in like manner, as is provided by these laws in case of members not inmates of the Home.

[*d*] If such member shall die, leaving a widow, who at the time of his decease shall not be an inmate of the Home, or, being an inmate, shall within sixty days after such decease permanently leave the Home and relinquish all her claims as an inmate therein, and shall leave him surviving no child or children, one-half of said amount shall be paid to such widow, and one-half thereof to the District, for the use and benefit of the Home.

[*e*] If such member shall die, leaving him surviving a widow, also an inmate of the Home, and who shall elect, by declaration in writing, to continue as such inmate, and a minor child, or children, one-half of said amount shall be paid to the District for the use

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and benefit of the Home, and the other half to said minor child, or children, in accordance with such designation as may have been made by said member, or in the absence of such designation, as provided by this Article, in case of brethren not inmates of the Home.

Seventh.—Anything hereinbefore contained to the contrary notwithstanding, inmates of the Home may designate District No 1, I. O. B. B., as beneficiaries for the whole or part of the amount payable pursuant to this Article in preference to any other person or persons. In the event of such designation, the amounts thereunder received by the District shall be applied for the use and benefit of the Home.

Eighth.—Any and all sums of money which shall have been paid by any lodge of the District for the purpose of keeping an inmate of the Home in good standing, pursuant to Section 9 of subdivision B of Article 2, of Part II. of "Laws for District Grand Lodge No. 1, I. O. B. B.," shall be a charge upon and deducted from the endowment, which shall become due and payable upon the decease of such brother, whether at the time of such decease he shall be an inmate of the Home or not; and such sums shall first be paid to his said lodge out of such endowment before any payment shall be made pursuant to this Article to any person or persons whomsoever.

The District Deputies for the ensuing year were then chosen, consisting of Beir, of Rochester; Cohen, of Boston; Hirshberger, of Albany; Reiss, of Brooklyn, and Lichtenhein, of Montreal.

The new Committee on Intellectual Advancement are: Henry Duschnes. Joseph Fox, Jacob Wiener, J. A. Emanuel, Morris Goodhart, W. Unger, Jos. Sulzberger, Ferdinand Schloss, S. M. Roeder, Henry Gersoni, E. Menline, Dr. J. Silverman, M. Toklas, Joshua Kantrowitz and M. Ellinger.

The Chairmen of the various Committees were: On President's Message, W. H. Stiner: on Home, E. J. Graetz; on General Fund, Max D. Stern: on Mileage, H. W. Foreman; on Laws, S. M. Roeder; Endowment, M. Toklas; on Finance, N. C. Meyers.

The Convention, after a session of nearly three days, adjourned on Tuesday, at midnight, January 28th. Its proceedings were harmonious, and great expectations are entertained for the new administration.

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Open Letters

BIENNIAL SESSION DISTRICT GRAND LODGE, No. 3.

The New Endowment Law.

The biennial session of District Grand Lodge, No. 3, I. O. B B. was called to order at Saenger Hall, Newark, N. J., on Sunday, January 26, at 10.45 A. M., President David Klein in the chair. Fifty one representatives and a number of past Presidents, especially from New Jersey, were present. Rev. Dr. L. Mayer opened the session with prayer.

The reports of the several officers were read and referred. Bro. Klein's message deserves to rank among the best ever issued by a B. B. President It is not only clear, logical and practical, but it evinces such thorough knowledge and mastery of the situation in his District rarely to be found in similar reports, and which incontestably prove the highest conception of duty and a lofty and conscientious discharge of the great responsibilities of his high office.

Every member of District No. 3 should not only read but carefully study this most instructive and admirable document.

Bro. M. C. Hirsch, the able and faithful Treasurer, in his report gave a concise history of the workings of the Endowment Law since its institution in the District, and urged the adoption of the proposed endowment law.

Total receipts for 1888 and 1889 were $95,749.07. For endowments, $78,620 43 were expended; $16,900 were invested for Reserve Fund, and a balance of $114.32 remains in the treasury. Receipts for District Grand Lodge Fund, $6,085.84, and disbursements, $5,627.06, leaving a balance of $458 78. $1,234 40 were contributed by lodges of the Order for the Johnstown sufferers.

The debates over the new Endowment Law were most spirited, the principal speakers being Seligman J. Strauss, Josiah Cohen, Jacob Singer, M. C. Hirsch, the witty Berla and Jacob Holzner. The final passage of the law was greeted with great applause.

The following are its principal features :

Every member shall be a contributor to the Widow and Orphan Endowment Fund hereby established, and entitled to its benefits, except such who shall have elected to exempt himself from contributing to or participating in said fund, by filing a declaration to this effect with his lodge.

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The participating members in this fund shall pay annually the following sums, which shall become due in advance on the first day of January of each and every year, and which may be paid to their respective lodges in equal monthly instalments. *a.* Present members of the Order or those hereafter joining, between the ages of twenty-one and thirty years, twelve dollars, until their arrival at the age of thirty-one years, after which the contribution shall be eighteen dollars per annum. *b.* Present members of the Order, or those hereafter joining, of the age of thirty-one years or over, eighteen dollars per annum. No person above the age of forty-five years, not a member of this district at the adoption of this law, can become a participating member in this fund, except one who has been a member of this district and has withdrawn therefrom voluntarily, or involuntarily by suspension or otherwise, within twelve months, and under the age of forty-five years.

At the death of a participating member, who at the adoption of this law is below the age of forty-one years, or of any person hereafter joining within said age, the sum of one thousand dollars shall be paid to the beneficiaries.

At the death of a participating member, who at the adoption of this law is between forty-one and fifty-one years of age, or of any person hereafter joining between forty-one and forty-six years of age, the sum of seven hundred and fifty dollars shall be paid to the beneficiaries.

At the death of a participating member, who at the adoption of this law is between fifty one and sixty five years of age, the sum of five hundred dollars shall be paid.

At the death of a participating member, who at the adoption of this law is over sixty-five years of age, the sum of four hundred dollars shall be paid.

The following officers were duly elected ; —

President—David Klein, of Philadelphia. First Vice President Franklin Marx, of Newark. Second Vice President—M. S. Meyerhoff, of Philadelphia. Secretary—M. K. Cohen, of Philadelphia. Treasurer—M. C. Hirsch, of Philadelphia. Sergeant at-Arms—Israel Schnurman, of Allentown. Messenger—Simon Rosenbaum, of Philadelphia. Hall Trustees—M. S. Meyerhoff and M. K. Cohen. General Committee—Jacob Singer and Charles H. ffman, of Philadelphia; William Seligsburg, of Hoboken and Joseph Stadtfelt, of Pittsburgh. Commissioners of Endowment Fund—Samuel Weil, M. M. Bayersdorfer, S. W. Goodman, Elias Berla, A. Rosen-

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stein and Josiah Cohen. Delegates to the Constitution Grand Lodge to be held at Richmond. Va., June 2d, 1890—Josiah Cohen, of Pittsburgh; Jacob Singer, David Klein; R. Rosenstein of Lancaster; Seligman J. Strauss, of Wilkesbarre; M. S. Meyerhoff and Jacob Holzner. Court of Appeals—A. Eichholz, David Ostheim, Meyer A. Levi and Bruno Astrich.

Resolution of thanks for hospitality of Newark lodges were passed.

Endowment Commission organized by the election of Samuel Weil, Chairman; M. C. Hirsch, Treasurer; and M. K. Cohen, Secretary. Of the Court of Appeals, Adolph Eichholz was chosen Chairman Resolutions of thanks were tendered to Isidor Bush for compiling the Endowment law. The installation of the new officers was then performed by the Past Grand President, Joseph Cohen

After the Grand Lodge had adjourned the following telegram was received : —

ST. LOUIS, MO., January 27, 1890.

Brethren:—You have re-established the District financially. It will now progress also in numbers and in works of benevolence. It will become the glory of our Order and a blessing to humanity. I congratulate you. Yours fraternally, ISIDOR BUSH.

TWENTY-SEVENTH ANNUAL CONVENTION OF DISTRICT GRAND LODGE No. 4, I. O. B. B.

The Twenty seventh Annual Session of the District Grand Lodge was held in San Francisco on the 26th, 27th, 28th and 29th of January, 1890. The meetings throughout were well attended, and great interest manifested It will generally be conceded by those who had the opportunity to witness the deliberations, that the ability and intelligence with which the business of the Grand Lodge was attended to, deserve the highest encomiums, and must place our members in the front ranks of legislators and representative men. Cremieux Lodge No. 325, has again been placed in line of full fellowship with her sister lodges. After a trial of the charges preferred by the General Committee, it was decided that the course of said committee in suspending the charter of Cremieux Lodge be approved It was further declared, that in the opinion of the Grand Lodge, the

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members of said Lodge had been sufficiently disciplined, and that the charter be restored.

I take further pleasure in informing you that the gathering of the brethren around the festive board at the close of the session, has become a proper annex to our Grand Lodge meetings The amount of good cheer it produces is incalculable, and if nothing else is gained thereby than merely to send our visiting brethren back to their homes, inspired with kindly feeling and overflowing with fraternal love, then certainly have our labors and expenses not been in vain.

Of the twenty six lodges in good standing at the opening of the session, twenty-five were represented. Of the 132 representatives elected, 111 esp nded to the roll-call.

The following is a brief outline from the Secretary's report:

STATISTICAL.

A.	Membership at the close of the year, 1888,	2,265
B.	Membership at the close of the year 1889,	2,293
C.	Net gain, ...	28
D.	Aggregate Amount of Receipts of Lodges,	$92, 571 80
E.	Aggregate Amount of Disbursements, .	89.288 53

EXPENDED FOR CHARITIES BY THE LODGES OF THE DISTRICT

Total Amount of Benefits paid to sick, .	$9.933 40
Total Amount of Funeral Benefits, . .	2.363 85
Donations to members by their respectlve Lodges,	1,100 85
Donations to non-members and members of other Lodges, ...	547 65
Amount contributed to the Endowment Fund,	58,000 00
Amount paid to Widows and Orphans, .	480 75
	$72,426 50
Total Fund of Subordinate Lodges, . .	$95.506 23
Total Amount Disbursed for Endowments (since foundation of fund), . . .	428,000 00

The following were elected Officers of the Grand Lodge for the ensuing year:

FELIX H. MERZBACH, Occidental, 345, Grand President.
HYMAN P. BUSH, Pacific, 48, . First Vice-President.
MILTON S. EISNER, Modin, 42, Second Vice President.

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LOUIS BLANK, California, 163, . Grand Secretary.
ISAAC LACHER, Modin, 42, . . Grand Treasurer.
HERMAN ENKEL, Unity, 273; EMIL STEINMAN, Etham, 37; MOSEL SELIG, Modin, 42. Grand Trustees.
DR. S. S. KAHN, Unity, 273. . Chief Medical Examiner.
AARON NATHAN, Etham, 37, . Sergeant-at-Arms.
A. N. LEVY, Montefiore, 51, . . Messenger.

JUDGES OF THE DISTRICT COURT.

D. A. D'Ancona, Ophir, 21; Henry Schwartz, Pacific, 48; Davis S. Hirshberg, Oakland, 252; Joseph Rothschild, Unity, 273; Max Marcuse, Oakland, 252.

DELEGATES TO THE CONSTITUTION GRAND LODGE.

D. A. D' Ancona, Ophir, 21; Jacob Greenebaum, Columbia, 127; David S. Hirshberg, Oakland, 252; D. Solis Cohen, Oregon, 65; Joseph Rothschild, Unity, 273; Louis Blank, California, 163; I. J. Ascheim, Golden Gate, 129; Milton S. Eisner, Modin, 42.

The following are the Standing Committees for 1890:

COMMITTEE ON CREDENTIALS: Chairman, G. Goldsmith, Pacific, 48; Abe Lewis, Unity, 273; H. Wolf, Oregon, 65.

COMMITTEE ON FINANCE: Chairman, Henry Newman, Columbia, 127; Julius Krebs, California, 163; Manheim Marks, Montefiore, 51.

COMMITTEE ON LAWS: Chairman, George Raphael, Unity, 273; Philip Cohn, Golden Gate, 129; Louis Cohn, Occidental, 345.

COMMITTEE ON LEGISLATION: Chairman, E. I. Wolf, Cremieux, 325; S. Silverstone, Occidental, 345; Sol. Zekind, Unity, 273.

COMMITTEE ON STATE OF THE ORDER: Chairman, William Kiersky, Seattle, 342; Jessie E. Marks, Montefiore, 51; H. Armer, Nevada, 52; David Cohn, California, 163; H. Pander, North Pacific, 314.

COMMITTEE ON INTELLECTUAL IMPROVEMENT: Chairman, I. J. Aschheim, Golden Gate, 129; A. Strasser, Modin, 42; Benjamin Harris, Carson, 266; F. Sperling, Occidental, 345; M. Levy, Nevada, 52.

COMMITTEE ON LIBRARY: Chairman, Max Popper, Unity, 273; Albert Elkus, Etham, 37; H. P. Bush, Pacific, 48.

COMMITTEE ON MILEAGE: Chairman, S. H. Shocken, Montefiore, 51; Louis Seldner, Ophir, 21; I. Norton, Orange, 224.

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GRAND ORATOR: Rev. Dr. Jacob Voorsanger, Modin, 42.

DISTRICT DEPUTY FOR NORTHERN DISTRICT: Jacob Meyer, Oregon, 65

DISTRICT DEPUTY FOR SOUTHERN DISTRICT: M. Morris, Semi-Tropic, 341.

The per capita tax for the year is fixed at $2 20, one dollar of which is to be applied towards the support of the Library. The above mentioned tax is payable in two instalments, in June and December respectively.

The following Laws and Amendments were regularly adopted and will go into effect on February 28th, 1890:

Amend Article IV., by adding thereto a section to be known as Section 13, which shall read as follows: The Grand President shall appoint during the session of the Grand Lodge a Grand Orator from among the members of the Order in District No. 4. Said appointment to be confirmed by the Grand Lodge.

Amend Article V., by adding thereto a section to be known as Section 9, which shall read as follows: It shall be the duty of the Grand Orator to prepare and deliver at the session of the Grand Lodge next succeeding his appointment, an oration or discourse, upon matters affecting the good and welfare of the Order.

Amend Article XIII., Section 13, by adding thereto the words: In the event of the death of one or all of the beneficiaries designated in a declaration by a member, and in the event of said member not having substituted others as beneficiaries, the amount so designated shall, upon the decease of said member, revert to the Guarantee Endowment Fund.

Amend Section 19, Article IX., so as to read as follows: The defendant and the plaintiff in all cases, shall have the right to appeal to the District Court, if dissatisfied with the decision of a Lodge, and the District Court may affirm, reverse or modify any judgment, decision or order appealed from, and may direct the proper judgment or decision, or order to be entered, or direct a new trial, or further proceedings to be had.

Amend Section 19, Article VIII., Part 1, relating to the duties of Committee on Mileage, by striking out the words "two and-a-half cents per mile," and insert in lieu thereof, the words "four cents."

Strike out Section 4, Article XIII., and insert the following in lieu thereof: At each regular monthly meeting, the General Com-

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mittee shall levy an assessment on the Subordinate Lodges, of the sum due by each Lodge to the Endowment Fund, based upon the following graduated rates:

21 to 30	$2 00 per month.
31 to 40	2 50 "
41 to 45 and over, . . .	3 00 "

These rates to advance with advancing age, but never above $36 per annum. This law goes into effect September 1st, in accordance with a resolution adopted by the Grand Lodge.

Add the following to Part I, to be known as Article XVI, of the General Laws:

SECTION 1. NAME. By virtue of the power inherent in the District Grand Lodge, an institution shall be and the same is herewith established, to be known as the B'nē B'rīth School for Technical Instruction.

SEC. 2. OBJECT. The objects of the school shall be as follows: 1. To give the sons and daughters of members of District No. 4 and all other children of the Jewish persuasion who may be admitted a practical training in the mechanic arts and industries. 2. To fully develop them mentally, morally and physically, thus enabling them to become self-reliant and self-supporting citizens. 3. To afford them an opportunity, so far as is consistent with their education elsewhere, to continue their literary, scientific and mathematical studies, and also to receive a thorough training in the industrial arts.

SEC. 3. CURRICULUM AND TERMS. The course of studies and the details of management shall be determined by the Board of Directors of the School for Technical Instruction.

SEC. 4. MANAGEMENT. The management of the school shall be vested in a Board composed of 9 Directors who shall be appointed annually, by the President of the Grand Lodge.

SEC. 5. The President and the Secretary of the Grand Lodge shall be ex officio members of the Board of Directors. The nine Directors aforesaid shall, on the Second Sunday in March of each year, meet and elect from their number a Chairman, Secretary and a Treasurer, whose duties shall be such as adopted by the Board of Directors.

SEC. 6. The Board of Directors shall have exclusive control of the management of the school, and they shall have power to appoint or discharge salaried officers; admit, suspend and reject pupils, disburse the moneys allowed them by the Grand Lodge, and received

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from all other sources, and generally exercise the power inherent in their organization. It shall be the duty of the Board of Directors to present to the annual session of the Grand Lodge a written report of its transactions.

SEC. 7. INCOME. The income of the school shall be paid to the Treasurer of the Board, who shall give sufficient bonds for the faithful discharge of his duties to be fixed by the Board of Directors. The income of the school shall be derived: 1. From a Grand Lodge subsidy, the amount of which shall be determined and appropriated by the Grand Lodge at its annual session. 2. From annual subscriptions of the lodges of not less than $50. 3. From annual subscriptions of the members. 4. From donations entertainments, etc. 5. From life memberships, etc., as provided for in the by-laws of the school.

SEC. 8. The Board of Directors has power to enact a code of laws and regulations for its own government and the management of the school and its officers, provided, however, that all laws made and enacted by the Board shall not take effect unless previously ratified by the General Committee.

SEC. 9. This law may be amended in the usual way provided.

Amend Article III., Section 2, Part I, by striking out the words "all members of the Order of B'ne B'rith in good standing," and insert in lieu thereof, "all Past Presidents in good standing who have been admitted members of this Grand Lodge, etc, etc.

Amend Article IV, by adding a section to be known as Section 14, which shall read as follows: The President shall also appoint at each session of the Grand Lodge, from among the Past Presidents of the District, two District Deputies, whose appointment shall be confirmed by the Grand Lodge.

Amend Article V., by adding thereto a section to be known as Section 10, and to read as follows: It shall be the duty of the District Deputies to see that the laws, rules and usages of the Order are carried out and enforced, instal officers of Snbordiuate Lodges at the request of the Grand President, and perform such other duties as the Grand President may from time to time direct. They shall make a full report of their official acts to the Grand Lodge annually. They shall visit the lodges in their District, and use all efforts to promulgate and enforce the principles of the Order, and to increase the membership of the same.

Amend Section 4, Article XIII., to remain in force until the

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law establishing a graduated scale of assessment goes into effect and to read as follows:

The General Committee shall levy each and every month an assessment of $2 50 upon the lodges for each member on their rolls and not suspended from the Guarantee Endowment Fund. They are also empowered to levy such extra assessments upon the members as will be necessary to meet the demands of Endowment claims unprovided for by the regular assessments.

Should there be any surplus on hand at the time this provision ceases to be in force, the same shall be applied to the payment of Endowments for deaths immediately occurring thereafter.

As a fitting termination of the session of the District Grand Lodge, the Past Presidents of this city tendered a banquet to the visiting representatives at B'nē B'rīth Hall.

The room was very prettily decorated with parti-colored streamers and flags. A bell-shaped canopy was formed in the centre of the hall by festoons of red, white and blue pennants, draped to the sides of the galleries. The face of these was ornamented with flags, shie ds and armorial seals. Either side of the stage was draped with large American flags and suspended across its face were the words, in la rge gold letters, "Twenty-seventh Annual District Grand Lodge No 4."

Three long tables were stretched the length of the hall and were weighted down by a wealth of the finest creations of the chef's art. All the tables were beautifully adorned with fancy flowers, and were as attractive in their æsthetic features as they proved enjoyable in the more substantial way. Covers were laid for 250 persons, and there was not a vacant chair when grace was said by the Rev. Bro. Dr. A. J. Messing. The participants comprised the more prominent ladies and gentlemen of the Jewish community.

When ample justice had been done the excellent *menu*, Henry Schwartz welcomed the guests of the evening in a gracefully worded speech. The banquet was given, he said, as a compliment to the representatives, and in return for the many compliments shown the city members while attending the Grand Lodge sessions in the interior. Having thus been auspiciously inaugurated it was proposed to continue them every year.

Mr. Schwartz was then about to introduce the first gentleman on the regular order of toasts, when Edward I. Wolfe begged the indulgence of the assemblage to make a presentation to the retiring Grand President, Joseph Rothschild. Mr. Wolfe paid a graceful

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tribute to the energy and labors of that gentleman in behalf of the Order and the Jewish race, and said that the Order was proud of him as a man and a citizen. He then presented Mr. Rothschild with an elegant gold watch, suitably inscribed and bearing on its surface a beautiful monogram.

The presentation was a genuine surprise to Mr. Rothschild, who responded with great feeling, saying that all his work had been inspired by love for the Order and a desire to ameliorate the condition of his race. As he concluded, deafening applause shook the hall, and the orchestra, which played during the evening, rendered "For He's a Jolly Good Fellow."

The other toasts were then proceeded with, as follows: "Constitution Grand Lodge," Louis Blank, G. S. "District Grand Lodge No. 4," Felix H. Merzbach, G. P. "The President of the United States," Hyman P. Bush, First V. P. "The Veterans of the Order," Jules Cerf, P. G. P. "The Judiciary of the Order," David S. Hirshberg, D. J. "Our Past Grand Presidents," Jacob Greenbaum, P.G. P. "Our Charities," Rev. Dr. Jacob Voorsanger. "Our German Lodges, Always Staunch and True," Rev. Dr. A. J. Messing. "On to Richmond," D. A. d'Ancona, P. G. P. "Our Endowment, the Protection of our Widows," Albert Elkus, P. G. P. "Our Visiting Brethren," D. Solis Cohen. "The State of California," Gabriel Cohn. "The Ladies," Milton S. Eisner. "Looking Forward," I. J Ascheim. "The Boys on Deck," Jesse E. Marks.

Fraternally. LOUIS BLANK, Grand Secretary.

DISTRICT GRAND LODGE No 6.

The following is a synopsis of the proceedings of the Twenty-second Annual Convention of District Grand Lodge No. 6, held in Bay City, Mich., Sunday and Monday, January 19th and 20th, 1890. In point of intelligence, zeal, and industrious work, this Convention can be classed the equal of its predecessors; in the number of representatives present from the lodges, it did not come quite up to past Conventions. It can, however, be said of this Convention, that of the forty-seven representatives who answered to their names on roll call of the first day of the Convention, all were present during the entire proceedings—and this has not always been the case in the past. District Grand Lodge No. 6 can certainly pride itself on the

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material within its fold, and our future is secured beyond any doubt; we received great encouragement from the representatives present, as to accessions that will be made during the present year.

The meeting was called to order punctually at 10 o'clock A. M., Sunday, January 19th, 1890, by the President, Harry Swimmer, in the chair. On roll call of officers, the following responded to their names: President Harry Swimmer; 1st Vice-President, H. Herman; 2d Vice-President, Leon Schlossman; Treasurer, Albert Weil; Secretary, E. C. Hamburgher; Philip Stein and M. M. Houseman, members of the General Committee; M. Levy, Sergeant-at-Arms; M. M. Hirsh, Chairman, S. Woolner and David Adler, Endowment Trustees; Bros. David Adler and Simon Heavenrich, Trustees of the Orphan Asylum; Bros. A. Hart and Charles Kozminsky being absent.

On the roll call of Delegates, forty-seven answered to their names. Gilead No. 49, Daniel No. 128, Cremieux No. 138, Minnesota No. 157, Island No. 169, Davenport No. 174, Keokuk No. 179, Fox River No. 209, Burlington No. 251, Chicago No. 263, Egypt No. 268, Minneapolis No. 271, Des Moines No. 330, Chippewa Valley No. 334, Ashland No. 371, Lincoln City No. 377, and Shechem No. 396, were not represented. Letters were received from delegates elected by the above-named lodges, showing cause why they could not be present.

The doors of the Grand Lodge were then thrown open to the public, and the President in a clear voice read his message to the Convention, which was attentively listened to throughout, and upon conclusion received with long-continued applause.

The reading of the reports of the Secretary, Treasurer, Chairman of the Endowment Trustees, Finance Committee, Court of Appeals, Trustees of the Orphan Asylum, Committee of B. B. School, and Superintendent of Orphan Asylum (all of which contain matter of great interest to the brethren of the District, and referred to your perusal when printed), were all well received and referred to proper Committees.

The election of officers and delegates to the Convention of the Order, resulting as follows: President—Henry Herman, of Isaac Lodge, No. 87, Milwaukee, Wis; 1st Vice-President—Leon Schlossman, of Herder Lodge, No. 321, Chicago, Ill.; 2d Vice President—Albert Weil, of Abraham Aub Lodge, No. 343, Chicago, Ill.; Treasurer—H. Solomon, of Jonathan Lodge, No. 130, Chicago, Ill.; Secretary—E. C. Hamburgher, of Quincy Lodge, No. 151, Quincy

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Ill.; Members of the General Committee—Philip Stein, of Maurice Meyer Lodge, No 105, Chicago, Ill.: Julius Goldberg, of Mishan Lodge, No. 247, Kalamazoo, Mich.; Sergeant-at-Arms—M. Levy, of Northwestern Lodge, No. 265, Chicago, Ill.; Chairman Endowment Trustees holding over as Trustees for two years—M. M. Hirsh, of Hillel Lodge, No. 72, Chicago, Ill.; elected for three years—D. Adler, of Isaac Lodge, No 87, Milwaukee, Wis; holding over one year—S. Woolner, of Progress Lodge, No. 113, Peoria Ill.; Court of Appeals, D. G. L. No. 6.—I. Oberfelder, President, of Nebraska Lodge, No. 354, Omaha, Neb.; L. J. Blume, of Sovereignty Lodge, No. 148, Chicago, Ill.; D. W. Simon, of Peninsular Lodge, No. 272, Detroit, Mich.; Gus. A. Wolff, of Grand Rapids Lodge, No. 238, of Grand Rapids, Mich.; I. Cowan, of Herder Lodge, No. 321, Chicago, Ill.; Trustee of Orphan Asylum for 4 years, David Adler, of Isaac Lodge, No. 87, Milwaukee, Wis. Representatives to the Convention of the Order: Philip Stein, Maurice Mayer Lodge, No. 105; E. Rubovits, Hillel Lodge, No 72; Dr. B. Felsen Felsenthal, Ramah Lodge, No. 33; M. M. Hirsh, Hillel Lodge, No. 72; Israel Cowan, Herder Lodge, No 321; David Adler, Isaac Lodge, No. 87; E. C. Hamburgher, Quincy Lodge, No. 151; M. M. Houseman, Grand Rapids Lodge, No. 238; Samuel Woolner, Progress Lodge, No. 113.

The following FOUR brethren having received the next highest number of votes, were, on motion, elected Alternates, to be chosen by the President in rotation as their names appear, in the event any of the above representatives are unable to go to the Convention of the Order: I. Oberfelder, Sam'l Taussig, Adolph Freund, and L. Anthony.

The officers were then installed by Bro. E. Rubovits, member of the Executive Committee of the Order in a very impressive and solemn manner, and he received the thanks of the Grand Lodge for same.

The time of holding the Annual Convention of the District was changed from the 3d Sunday in January to the FIRST Sunday in February This was done to give the Secretaries of lodges time to make out their annual reports, and the lodges an opportunity to pay up in full their assessments and dues prior to the meeting of the Grand Lodge.

The law on optional endowment was amended requiring medical examination of those Optionals who may afterward desire to enjoy the benefits of the endowment law.

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The Committee on Orphan Asylum recommended that a FAIR be held in the City of Chicago under the auspices of the lodges of the entire District. and the General Committee of the District to issue circulars, etc., and to make arrangements for the same, was unanimously adopted.

The Secretary was instructed to issue circular letters to the lodges and members of this Grand Lodge urging upon them and each of them to exert themselves in raising funds to pay off the indebtedness of the Orphan Asylum at Cleveland, O.

There was appropriated for the School of the I. O. B. B. in Chicago the sum of $300, for use of General Committee in visiting lodges, $250. To Alliance Israelite Universelle, $100. Rent of Hall and sundries for the use of the Convention, $51.90. Occident Publishing Co. for Tally Sheets. $5. Messenger, $10.

Recommendation of Committee on Secretary's Report approving his suggestion, that delegates of this Grand Lodge to the Convention of the Order favor the repeal of the law relative to representation to said body, so that the Convention of the Order be composed of a popular assembly. etc.

STATISTICAL: Membership close of year 1888, 2,467; membership close of year 1889, 2,557; net gain of 90; initiated during the year, 188; admitted by card, 22; reinstated, 23; withdrawn, 40; suspended, 93; expelled. 1; died, 31. Total amount of lodge funds. $47,614.51; receipts of lodges during the year 1889, $61 508.71; total disbursements of lodges during the year 1889, $50,878.14. Endowment Fund: Collected for Endowment purposes during year 1889, $34,600.50; paid out for death losses to the beneficiaries, $34,000.00; making a net gain of $600.50; endowment reserve fund invested and cash on hand amounts to over $107,000.00.

It is proper to state here that of death losses paid, four were carried over from 1888, which makes amount so large in 1889. Also, that a large number of lodges paid up their Endowment Assessment after Finance Committee made their report, which, if added to above, would make receipts much larger.

The *per capita* of District Grand Lodge No. 6 was fixed the same as last year, at eighty cents per annum, payable semi-annually, July 1st and January 1st. The salary of the Secretary and bond of the Secretary was fixed at the same that it was in 1889.

The President appointed as Finance Committee for 1890: Bro. S. Lubliner, Chairman, of Oriental Lodge No. 189; Bro. Sam'l Stein, of Hillel Lodge No. 72, and Bro. Charles B. Hefter. of Chicago

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Lodge No. 263. As Committee on B. B. School, Bro. Dr. B. Felsenthal, of Ramah Lodge No. 33; Bro. Herman Felsenthal, of Ramah Lodge No. 33; Bro Dr. A. Norden, of Sovereignty Lodge No. 148; Bro. Henry Greenebaum, of Maurice Meyer Lodge No. 105; and Bro. E. Rubovits, of Hillel Lodge No. 72.

The Grand Lodge was in session for two days, during which all of the business coming before it received due consideration, and throughout a spirit existed among the representatives present that a new era is dawning on the Order in this District, and that large accessions would be made during the year 1890. Much credit is due to our Brothers of Bay City Lodge for the magnificent entertainments provided.

Among the prominent members of the District presemt were: Bros. E. Rubovits, Philip Stein, Adolph Freund, B. Mandl, David Adler, S. Woolner, E. C. Hamburgher, M. M. Houseman, L. Anthony, Joseph Breckler, George Braham, S. Taussig, Lucius Weinschenk, Leon Schlossman, Ignatz Lurie, H. Swimmer, Simon Heavenrich, Albert Weil, M. M. Hirsh.

Fraternally,

E. C. H.

THE UNITED HEBREW CHARITIES OF NEW YORK.

The 15th annual report of the Executive Committee presents a most interesting chapter in the work performed by this most excellent society. Over $72.000 were expended for the several objects constituting the sphere of its operations, 19.441 persons enjoyed the benefits it was enabled to confer through the contributions, donations and special funds placed at its disposal from societies and individuals, amounting for the year to $78,312 52, which covered these outlays and paid the expenses of administration, including salaries and which altogether did not exceed $5,905. 10, or a little over eight per cent.

The resident and transient Jewish poor were assisted and relieved to the extent of nearly $38.000.

1262 persons were provided with transportation, of whom 500 were assisted with tickets to various parts of the United States and Canada, the other 762 were aided to return to Europe, 492 of these to Germany alone The total cost for this transportation was $9,106.36. Employment was secured for 2,531 out of 3,078 appli-

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cants for work. 168 of whom were found unworthy, 127 failed to call again, 163 refused the service offered them and 89 remain to be placed. The expenses of this department were only $2,381.36 and under the superintendence of Mr. Arthur Reichow, whose untiring labors cannot be too highly appreciated, this is one of the features of the U. H. C. which deserves the warmest commendation. The report of James H. Hoffman, Esq, Chairman of this Committee should be carefully read. The cost of Medical assistance was $4.812.52. Maternity relief, $1,938 33. Free burials. $4,157.10. The sum of $2,000 was contributed towards the education of pupils of the Hebrew Technical School. $5.773. 85 was expended in furnishing supplies which consisted of a total distribution of 10,959 articles and which included fuel, clothing, furniture, bedding, etc. besides to homeless young men 1768 nights, lodgings and 5,761 meals were provided.

This is but a brief resumè of the labors of the Society during the past year, but it is the most eloquent appeal which can be made to all truly charitable hearts How many a desolate heart, how many a famishing mouth, how many a stricken body, how many a despairing soul has been made brighter, nourished, relieved and encouraged by the ministrations of this noble charity!

The Jewish population of New York is variously estimated between 170,000 to 200.000 souls; the former figure is probably the correct estimate, and this enormous increase has all come within the past nine years. With this increase the number of the poor have multiplied to an extent which causes the gravest apprehensions. Hundreds of families are crowded in wretched tenements and subject to the greatest privation . With proper care, attention and judicious assistance, this large and increasing class may be directed in happy channels and become a respectable and worthy part of our population. There can be no question about their desire for work, to earn the means of livelihood, to educate their little ones. But they must be encouraged in these laudable aspirations and as "an ounce of prevention is worth a pound of cure" so it behooves all true friends of Israel and humanity to lend a helping hand. Here, in fact, some of the millions that the eminent philanthropist Baron Hirsch had destined for Russia, might well be employed.

Meanwhile, however. every organization that endeavors to mitigate the sufferings and misfortunes of these exiles from foreign despotism and cruelty, should receive generous support and we know of none whose instrumentality for good and whose practical workings are so evident as those of the United Hebrew Charities.

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Editor's Sanctum

OUR able contemporary, the *Jewish Spectator* of Memphis says:

The duty of every liberty-loving American, be he Jew or Gentile, native or foreigner, a man or woman, is to sign that petition against the Blair and Breckenbridge bills. One of these goes even so far as to tamper with the regular education of the public schools and to provide for including in the common branches of learning the knowledge of the fundamental "principles of Christianity."

Nothing can be plainer than that the contemplated changes, if made, will cause a political revolution of the most sweeping and profound character. It will be but the initiatory step towards the overthrow of the free Republic and the creation of a Christian theocracy instead. It will be the formal abolition of the great principle of the separation of Church and State, to which we owe the unparalleled civil liberty we enjoy. It will be the restoration to power and influence of ecclesiastical authority and the beginning of a religious war between the dominant sects struggling for mastery. It will be, sooner or later, the destruction of the rights of free speech and free press, the persecution of science and free thought, the tyranny of ecclesiastical domination over the mind, thec onscience and the heart of the people. We are not belonging to the species ot croakers and alarmists, but the danger from this movement is so real and great that it must be met with. strenuous opposition. If all truly patriotic citizens are earnest enough and watchful enough, they may dissipate, by prompt and speedy action, a cloud that leaves a hurricane in its bosom.

Let them show the people the true nature of this movement and its pernicious results if carried, and they will obtain millions upon millions of signatures in solemn protest against the proposed amendments. For the sake of justice and humanity, we hope that no sense of false security may lull the 'iberal and wise among the American people into apathy or listlessness wnen the Constitution of the United States is attacked and the Magna Charta of human freedom is mutilated, to insert insidiously a prologue to the future Union of Church and State.

The following petition to be signed by all friends of civil and religious liberty is being circulated and should be speedily sent to Washington:

To the Honorable the House of Representatives of the United States:

We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly, petition your honorable body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite, nor to favor in any way the adoption of any resolution for the amendment of the National

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Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between Religion and the State, assured by our National Constitution as it now is, may forever remain as our fathers established it. [Signatures.]

We feel assured that the present, like the last Congress, will reject the Blair and Breckenbridge bills, but as "eternal vigilance is the price of liberty," there should be immediate and wide extended action taken by the people.

This subject and the growth of anti-Semitism may well engage the attention of the approaching Richmond Convention of the Order. We shall refer again to the subject in our next.

THE late meeting of the Grand Lodge of District No. 3, at Newark, will become memorable for the triumph of those true "Sons of the Covenant" who through storm and cloud, with no redeeming rays of sunshine, have for years past struggled to preserve the Philadelphia District from dissolution.

In spite of wide spread discontent, the loss of 800 members, of bitter antagonisms, wretched misconceptions and all but open rebellion, this noble band of heroes have labored day and night, in season and out of season, to preserve and maintain the integrity of the Order.

Their devoted labors have at length been crowned with success An Endowment Law enacted which is not only equitable but such as the peculiar situation demanded and which is certain to meet with universal approval. While we do not wish to be invidious in the light of the glorious triumph achieved we feel sure all will join with us in ascribing to Bro. David Klein the chief role of pacificator. To his untiring devotion, wise, resolute and unshrinking confidence and courage is largely due the happy solution. In this work he has been most ably assisted by Bros. M. C. Hirsch, Jacob Singer, Josiah Cohen, S. W. Goodman, Samuel Weil, M. K. Cohen and others, but the brunt of battle has fallen always to his share.

We learn that now that Optional Endowment is allowed, that two new lodges will almost immediately be formed in Philadelphia, composed of young men and that a general revival will take place throughout the District. It is also proposed to establish a Manual Training School under the auspices of the Grand Lodge similar to the institution projected at the recent convention of District No. 4.

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We copy with pleasure the following item from one of our daily contemporaries, remarking *en passant* than to those who know the sterling worth and high integrity of Bro. Solomon Latz, there is nothing surprising in this worthy act. In great or small things a man of his upright character is incapable of other than such noble conduct:

Solomon Latz, of No, 240 East forty-ninth street, a juror on Recorder Smyth's panel in General Sessions, was excused from duty Wednesday to sign the papers in a transfer of property. He realized $20,000, and started for a trust company on lower Broadway to deposit it. The cashier gave him a certificate of deposit, easily negotiated, and when he showed it to his wife at the supper table Latz discovered that the cashier had filled it out for $74,000, just $54,000 more than he had deposited. After exhibiting it to a number of his friends Mr. Latz went to the trust company yesterday morning. It was not necessary to call their attention to the matter as the mistake had just been discovered and the clerks were in a tremendous stew. Mr. Latz handed over the certificate and received another for the correct amount and the thanks of the cashier for his honesty. Yesterday he returned to jury duty.

We commend to the attention of our readers the action taken at the late annual Convention (see report on another page) of District Grand Lodge No. 4. towards the e tablishment of a School for Technical Instruction in the city of San Francisco. The objects of the School shall be to give to the sons and daughters of the Jewish persuasion a practical training in the mechanical arts and industries to promote their moral, mental and physical character and cultivate literary and scientific tastes bearing upon and applicable to the industrial arts.

We congratulate our brethren of the Pacific Coast upon this most excellent movement, and feel assured from their well-known character for enterprise and energy this noble project will be speedily realized.

Mr. Bernard Midas, Ex-Commissioner of Charities of Kings County, and who is widely and popularly known among the business men of New York and Brooklyn, has become the business manager of the Menorah. All communications relating to advertisements and subscriptions should be addressed to him. All literary contributions and matters relating to the Order, to the Editor.

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THE continued ill health of Bro. Julius Bien, the President of the Order, has compelled him to suspend his labors upon the History of the I. O. B. B. He has now gone to the "Sunny South" whose balmy climate we trust will soon restore him to health and permit his resumption of his most interesting work.

AFFAIRS OF THE ORDER B'NĒ B'RĪTH

NOTE TO CORRESPONDENTS.—We are much indebted to our numerous correspondents for their contributions to this Department, but often labor under difficulty in deciphering names. We would request that our worthy friends write as legibly as possible and only on one side of a sheet. From the large correspondence received it is impossible for the Editor to reply personally to each letter. We are none the less much indebted, and beg that all brothers favoring us with letters will regard this notice as an acknowledgment. Letters arriving too late for publication in a current number will appear in the following.—*Editor* MENORAH.

Jegar Sahadutha Lodge, Boston, Mass.—Our lodge was installed July 6th, 1856 (5617) by charter of District No. 1, I. O. B. B. The lodge holds its meetings every other Sunday, from the month of April up to the last Sunday of September, at 8 o'clock P. M., and during the other part of the year at 7 o'clock P. M., besides the Quarterly General Meetings, which are well attended.

For the ensuing year the following officers have been duly elected:—

President—Bro. Isaac Daniel. Vice-President—Raphael Rosnosky. Recording Secretary—Rev. Alexis Alexander. Financial Secretary—Simon Simmons. Treasurer—Julius Spring. Trustees ---Bros. Isaac Rosnosky, 2d Vice-President of District Grand Lodge, Ex-Presidents Albert Sanger and Myer Cobe. Inside and Outside Guardians—Nathan and Henry Heiderman. Representatives to the District Grand Lodge for the ensuing year—Bros. Isaac Rosnosky and Simon Simmons.

We have a number of public spirited citizens as members, especially Bro. Isaac Rosnosky. He was initiated in 1869, when but 21 years of age; worked himself through the chairs; has taken an active part in political affairs; has been elected a member of the State Legislature, and for years to the City Council. He has been President nearly nine years in succession of the principal congregation of our Jewish community and a leading officer of various benevolent societies.

Our lodge numbers at present 152 members in good standing,

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amongst them are 30 Ex-Presidents, all members of the Grand Lodge. We lost last year six members and installed eight young men.

The lodge has established a *Special Relief Fund.* Any member, who has been a member for at least 10 years, who, through unfortunate causes is unable to pay his dues and assessments, shall be relieved from this fund with a sum sufficient to place him in good standing. The Lodge paid last year $435 00 for benefits to members, $226 50 to B. B. Home at Yonkers, $2,718.00 for Widows, Endowments. Occasionally we enjoy musical and social enterta nments. Fraternally, A. ALEXANDER, Secretary.

Orange Lodge, Los Angeles. Cal.—On the 12th January, P. P. Bro. Sam Prager, assisted by P. P Bro. A. W. Edelman of Semi Tropic Lodge installed the following officers of Orange Lodge No. 224, for the ensuing term :—

President—B. Cohen. Vice-President—M. Norton. Secretary—Sam Levi Treasurer—C. Behrendt A. M.—Simon Pinte. I. G.—M. Landsberg. O. G.—Harris Cohn.

The new officers are all ardent and enthusiastic workers; and although they are all young men with the exception of Bro. M. Norton, they are all old workers in the the cause. Bro. Ben Cohen was a prominent member of the Order for a number of years at Portland, Oregon, where he was initiated, and where he received every honor a subordinate lodge can bestow. About five years ago, he came to this city, opened the largest and most prominent business of its kind south of San Francisco, employs 40 to 50 hands, but has never allowed his interest in the affairs of our Order to flag. By substituting the name of Abe Marx for Ben Cohen, and Tucson, Arizona, as his former field of activity, the above sketch would apply about equally as true. Bro. Marx is our retiring President, and serving as Monitor for the current term. Bros. Norton, Levi, Behrendt Ninte, and H. Cohn stood by Orange Lodge when her prospects were indeed gloomy; when the lodge was numerically and financially weak; and since the prevailing prosperity is in a large measure due to their idefatigable energy, they take great pride in its success. This lodge has 55 members, a gain of five during last year. Several applications are yet to be disposed of. The future outlook is all that can be desired. There are two lodges in this city and recently there has been considerable talk of consolidation.

SAM LEVI, Secretary.

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Hillel Lodge No. 72, Chicago.—Complying with your request I send you a list of our new officers :—

President—Joseph Falk. Vice-President—H. Hefter. Treasurer—B. Felsenthal. Trustees—M. M. Hirsch, H Hefter and L. J. Unna. Recording and Financial Secretary—J. Danek; the same being also Rabbi of Beth-El Congregation.

Hillel Lodge has been called the "Banner Lodge" of the order B. B. in District No. 6, and has always stood in the front rank. During the past year it has contributed liberally to the fund of the "West Side Evening School" of this city, having been organized by the order for the benefit of the Russian Emigrants Membership of our Lodge, 152.

Fraternally yours, J. DANEK, Secretary.

Home at Yonkers.—The Ladies' Auxiliary Society of the Home of the Aged and Infirm, of District No. 1, I. O. B. B., will celebrate Purim at the Home in Yonkers, on Sunday, March 2d, this year. An excellent programme has been prepared for the occasion, and the ladies will be pleased to welcome the members and their friends at the institution on that day.

Trains leave Grand Central Depot at 1.30 P. M.; from Harlem, 1.35. Your attention to this will be highly appreciated.

Yours respectfully, on behalf of the Board:

A. WEINSTEIN, Secretary.

Jackson City Lodge No. 256, Jackson, Mich.—Secretary B. Wolff writes us that this excellent lodge is flourishing, and that the recent election resulted in the selection of the following worthy members as officers for the new term:—

President—B. Grunauer. Vice-President—Louis Wolff. Secretary and Financial Secretary—B. Wolff. Treasurer—Julius Hanaw. Warden—B. Weiger. Guardian—J. B. Wolff. Trustees—J. L. Loeb, A. Lewek, Sam. Eckstein.

Jeremiah Lodge, of Troy, N. Y.—The name of James Jacobs, the excellent Ex-President of Jeremiah Lodge No. 85, of Troy, was inadvertently omitted in our report of the newly initiated members of the Grand Lodge at its late session. Brother, we cheerfully correct the error.

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Foreign and Domestic Miscellany.

Speaking of the late Chief Rabbi of England, the *Pall Mall Gazette* says: it is to be regretted that his arduous duties and theological labors left him no time for committing to writing the reminiscences of his eventful life. One of his earliest dates back to the years of the Napoleonic dominion in the German States, when the Landgrave of Hesse intrusted his fortune to Mayer Anselm, the founder of the house of Rothschild. Dr. Adler remembered how the eminent banker came to the rabbi in the Judengasse, at Frankfort, seeking his blessing before he started on his journey to receive the trust, by the faithful execution of which he laid the foundation of his family's greatness The Frankfort rabbi was Dr. Adler's eldest brother, Rabbi Baer Adler, who, in 1807, was a member of Napoleon's Sanhedrim.

The following is one of the many jokes attributed to Dr. Adler: A beggar who trespassed once too often on the kind-hearted rabbi's generosity, threatened that unless he received further assistance he would go to the Society for the Conversion of Jews and become a Christian. Dr. Adler became obdurate and dismissed him, saying that he hoped he would make a better Christian than Jew. The beggar left the office but was summoned back by the chief rabbi's beadle. He returned, jubilantly expecting to make his own terms with the "Rab." The latter, however, calmly said: "I am afraid that if you walk to the society's office you will have time to change your mind. I'll send you there in a cab." The beggar made himself scarce.

The *Deutsches Volksblatt* has in a leading article taxed the Jews with being hostile to manual labor. The charge is as false as it is old, and is particularly out of place in Austria. The Jewish Handwerker Verein in Vienna has existed nearly half a century, during which period more than 10,000 young Jews have been taught various handicrafts. At the present moment the Association has under its charge more than 800 boys apprenticed in Vienna, to employers, most of whom are Christians. It is well known, too, says the *Oesterreichische Wochenschrift*, that in some parts of the Austrian Empire, especially in Galacia and the Bukowina, numerous manual occupations are almost exclusively carried on by Jews.

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THE MENORAH

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THE JEW IN FICTION AND THE JEW IN HISTORY

BY W. M. BENNETT

SEVEN months ago, in New York, a boy was murdered, having been tormented to death because he was a Jew. If any one had asked, 'What is a Jew that the fact of his being a Jew is a sufficient reason for his death?" the dictionary would have answered: "To act like a Jew is 'to cheat, defraud, swindle.'" Dickens would have said: "Behold my Jew, Fagin, the thief." Shakespeare would have exclaimed: "Shylock is the typical Jew." He is revengeful, unscrupulous, a miser and an unsociable fellow, who, in his own words, is willing to buy and sell with his neighbors, but will not eat, drink nor pray with them. These answers express the popular notions of the Jew. To most people he is not more than Mill's Economic Man; the embodiment of avarice, ravenous in his desires, and especially fitted by nature to gratify his desires. Acting on this idea the English-speaking people receive him with dislike.

Germany raises a political outcry against him. Russia uses personal violence, and expels him from her borders.

Grant that the idea is correct The Jew loves money, and shows remarkable ability in driving bargains. But faults are said to be exaggerated virtues. For every exaggeration there is a cause. So there must be a reason for the Jew's strong sympathy for money.

Since the destruction of Jerusalem he has encountered prejudice, been burdened with restrictions, laden with taxes. Prejudice excluded him from the handicrafts. Trade was the only occupation open to him. Later, when the church stupidly forbade Christians to take interest, he became the money lender also. The taxes demanded a large income.

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He was forced to the utmost diligence in his occupation. Fifteen centuries of such schooling have skilled him in his calling. Forbidden to hold land, yet oppressed with taxes; confined in narrow quarters, yet forbidden often to pursue any calling except that of peddling old clothes; plundered continually; driven often from home and country, the Jew has been compelled to learn how to gain wealth. "Is it any wonder," says one, "if the Christian set himself upon the Jew like a flint that the Jew learned to skin the flint?" When we speak of the Jew's avarice, let us remember also the cupidity of his persecutors, who bled him like hungry leeches. When we speak of the Jew's exclusiveness, let us remember, too, that exclusiveness, which confined him in Ghettos and Judengassen, and enacted laws against intercourse with Christians. When condemning his narrowness and bigotry, let us not forget the bigotry of such men as Luther, who advised the burning of his synagogues and houses because he was of a different religion.

But there is another side to Jewish character. One prominent feature in a people's character must not be taken as their only trait. Not every Frenchman is a cook. Not every American a Yankee. Neither is every Jew a miser. Jewish records of the present century furnish a list of illustrious names rivaling those of any people. As musicians they claim Mendelssohn, Rubenstein and Meyerbeer. As actors, Bernhardt and Rachel. In literature, Heine and Auerbach. As philosophers, Mendelssohn and Spinosa. In finance, the Rothschilds. In political economy, Ricardo, master of the English school. As statesmen, they claimed recently the leader of the Republican party in France, the leader of the liberal party in Germany, and the head of the conservative ministry in England. If we seek for a philanthropist, five years ago the whole world united in celebratng the 100th birthday of Sir Moses Montefiore. Popular prejudice holds that the Jews are undesirable as members of a community. Yet they are everywhere good citizens. They uphold our public school system as the bulwark of our liberty. They respect the laws, and although constituting

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ten per cent. of the population in New York, they furnish less than one per cent. of the criminals; while a Jewish pauper is unknown in our almshouses.

We boast of our civilization. The nineteenth century is the Golden Age, and the Jew is regarded as just so much alloy in the nobler metal. Yet, examine the principles of our civilization, and it shall appear that those very elements which characterize it, and which, we trust, shall give it permanency, were derived long ago from the despised Jew.

The historian recounts the world's indebtedness to Greece and Rome in art, philosophy, law. And well he may. The classic works in the fine and liberal arts are models still. The method of the philosopher of to-day is Aristotelian. Our statesmen study the statesmen of Greece —nay, Rome. Rome's laws live in all modern bodies of law, and yet, but for the timely intervention of the Jew, eighteen centuries ago, classic civilization would now be numbered with the civilizations that live only in tradition. There was no element in it to give permanence. Greek religion was an emanation from the Greek mind. "They created their gods in their own image." Passions as well as virtues were deified. It was difficult to commit a crim for which the gods had not set a precedent. Under such a religion Greek art was corrupted to the most debasing uses. The philosophy of Aristotle was supplanted by epicureanism. Finally, religion itself died.

Rome underwent the same degeneration. Her valor changed to rapacity, her early virtue to corruption. The intervention of the Jew was at the "midnight of history." Two thousand years before, the Jews had appeared as a nation which had been able to pierce the veil surrounding the superhuman, which had gotten back of the series of finite causes to the infinite. Theirs was a religion of truth, justice, righteousness. A worship of

> "The spirit that doth prefer
> Before all temples the upright *heart* and pure."

This knowledge of one God they had preserved through

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twenty centuries of contact with heathen nations, and their religion, though showing the effects of such contact. was still a religion of conscience. To be sure it has fostered no such dazzling civilization as that of Greece and Rome, but rightly interpreted it was full of glorious possibilities. This religion, vivified by a fresh revelation, is the force which, arresting decay in Græco-Roman civilization, has remodeled the world. When Jew met Greek then began the evolution of modern civilization. The Greek gave the world its start toward the attainment of knowledge. The Jew furnished the controlling power which should direct all such advancement There have been three contributors to modern civilization, the Greek, the Roman, the Jew, but the greatest of these is the Jew.

It might also be shown that the Jews have influenced the thought, as well as furnished the religion of half the world. They possessed knowledge during the ignorance of the Dark Ages. They cultivated science at a time when even kings could not write their names. Later, when the West began to reach out after the learning of the East, they, through their schools in Spain and through their linguistic knowledge. were their instructors Shylock is revengeful. The revenge of the Jew has been to destroy the false gods of our ancestors and substitute *the one true God*, to change darkness to light and superstition to knowledge.

But the fact remains that the Jews were and are an unpleasant people. Their religion taught them to regard themselves a superior race, and to keep aloof from other peoples. And arrogance is not a peacemaker. This exclusiveness the pressure of fifteen centuries has confirmed, and instead of abating their claims of superiority they are making them good. In Germany they are going to the front so rapidly that a party has risen whose platform is anti-Semitism. A leader of the party presents this picture: "At a *post-mortem* examination lately, there were present the district physician, the lawyer, the surgeon and another official, all Jews. Only the corpse was a German." And Jewish exclusiveness, combined with Jewish ability, makes Germany to fear lest

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Teutonic power shall be laid out and interred. Popular imagination has symbolized this exclusiveness by the legend of the "Wandering Jew," or, as the German has it, the "Eternal Jew." They are to remain separate till the end of the world.

Within the last century, however, a movement has begun which seems to fortoken a change in the attitude of this peculiar people A schism in the Jewish church has given rise to what is known as Jewish Reform. The avowed object of the reform is to free the Jewish religion from its national element, rid it of whatever is incompatible with changed circumstances, and thus remove the obstacales to social intercourse of Jew with Gentile. In a declaration of principles adopted a few years ago by a convention of Reformed Jews in Pittsburg, they accept as "binding" the moral laws only in the Mosaic legislation, and such ceremonies as sanctify and elevate. While they maintain that Judaism presents the highest form of the God idea, the "hand of fellowship" is extended to Christianity and to all who aid in the spread of righteousness. Hope of a restoration is given up, and a hearty cöoperation is assured in the solution of the problems of modern society. Within the few decades since its inauguration in America the movement has attained some magnitude. The fiction of the Wandering Jew seems about to yield up the ghost.

For forty centuries the Jew has retained his identity. He beheld the nations of remote antiquity come into prominence and then pass away. Egypt, his taskmaster, is now unworthy of the name of nation. Babylon, the place of his captivity, is covered with the dust of twenty centuries. The Jew looked on the civilization of Greece and was not dazzled. He felt the heavy hand of the Roman only to be confirmed in his exclusiveness and religion. For the sake of his religion he has endured the persecution of eighteen centuries until his God is our God, his religion the religion of half the world, and it is but a question of time when the circuit shall be complete. That exclusiveness which alone made Christianity possible now seems to be

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yielding. Subjugation, captivity, dispersion, persecution, have in turn vainly tried to break through. Before liberality alone have signs of weakness appeared. Let us receive and foster the change as another of the many recent indications of the good time coming, when man shall "love his neighbor as himself." The invidious distinction between Jew and Gentile shall cease. The Jew, as he exists in fiction, shall disappear. He shall stand forth in his true light. The honor due him for the part he has played in history shall be accorded. For in the establisment of the reign of "peace on earth and good will among men" his peculiar mission will have been accomplished.

JESUS WAS NOT REJECTED

BY G. GOTTHEIL, D. D.

WHEN I spoke to my Christian friends about the subject and told them how I proposed to answer it, they stared at me as if they thought I was not in my right mind. I met a liberal clergyman the other day, and, of course, we talked shop. "You are liberal minded," said he, "and you will take our side of the question." "Not at all," said I. "I am a candid, unprejudiced student of the New Testament, as I am also of the Old Testament or any other book, and my studies have led me to the opposite conclusion." He left me in astonishment You know, my brethren, what my answer will be. But does not the whole Christian Church affirm the contrary? Do not all, Catholic and Protestant, Calvinist and Unitarian, believer and unbeliever, say with one voice that the Jews rejected Jesus, and that the crucifixion stands against them as a crime unpardonable? Every cross on a Christian church is a witness against our people, charging that we have slain one so pure, so noble —him who descended from his throne in heaven that he might save the lost of Israel: he who ought to wear a

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royal diadem, wears a crown of thorns. Yet, in the face of all this I do not hesitate to say that the charge is but an inveterate error.

The Jesus of the church is not a personality– a human being whose teachings can be measured by any of the standards by which other human beings are measured. He has become an object of faith—a faith which is supported by hell-fire on one side and by Paradise on the other. Who can reason with such a faith? He has become *a dogma*, a pivot on which the so-called scheme of salvation revolves. When man begins to spin theories out of his brain, what can't he put into them? and what he puts into them is the exact likeness of his knowledge and his feelings. And so it is that creeds, like that of the Presbyterians —the creeds that were supposed to contain eternal truths by which men were to live, and find a certain road to heaven—have to be revised. The best thing that was said by a Presbyterian in the discussion was the remark that "we have become too much of the gentleman to believe longer in the damnation of babies." In an ancient book of our literature a writer says: "No man knows where the grave of Moses is. but I know where it is. He is buried in the Talmud." So Jesus has been buried in the gospel and in the creeds and the theories about him. Emerson says, truly, that the cure of a bad theology is not found in another theology, but in common sense. We will not pit one theology against another, but will appeal to that court which knows neither Jew nor Gentile—Common Sense—and before it I will plead the cause of my people.

I take the charge as it stands. Did the Jews reject Jesus? Which Jews? How many of them? It is commonly thought that the Jews were a small remnant, living then in Judea. In reality they were a great nation, scattered throughout the whole civilized world. So numerous were they that they had great schools of learning in Babylonia, and thither the youth had to go to finish their education, just as we now send our young men to Europe. The Jews were scattered over vast distances. It was not the day of newspapers or of

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the electric telegraph or penny postage, and news of what was done in Jerusalem reached the outskirts of civilization only after the lapse of years. You can see, then, how ignorant of the doings of Jesus the great majority of the Jewish nation must have been at the time of his death. What do you think when it is said to you that the American people have decided that the World's Fair shall not be held in New York? When were the Jews as a nation asked to decide on the claims of Jesus? Never

If the Jews did reject Jesus, which one did they reject There are no less than six in the New Testament. First, there is Jesus an instructor, a teacher of ethics. With this Jesus the Jews had no quarrel. The next was a worker of miracles I mean no disrespect when I say that he would be called a faith curist in our day, because he healed only those who had faith. Third, he is Christ, the Messiah of the Jews, a figure wholly independent of the moral teacher or the miracle worker. Fourth, there is the redeemer of the whole world Fifth, there is the son of the living God—God himself incarnate, who is particularly depicted in the gospel of John. Last of all, we have the Judge of the World, who at the resurrection will divide the human race into two parts, the lost and the saved. How these six different conceptions are to be harmonized, if they can be harmonized at all, which is more than doubtful, is certainly far beyond the power of the common people.

Now, which of these did the Jews reject? The moral teacher? I defy any one to show me a passage in the New Testament which says that his morality was rejected. Even when the Pharisees were rebuked by Jesus they remained silent, because they had been taught not to answer a master, and they regarded him as a master. Did the Jews reject Jesus as a worker of miracles? Was a physician such as he ever rejected by the people? The New Testament says the crowds were so great about him that he had to escape from them by stealth. Did the Jews reject him as the Messiah? They neither accepted nor rejected. They had not been taught that the Messiah was to be one to lead them to heaven,

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but that he was to be an earthly ruler. Indeed, there was nothing here either to reject or accept. The test was a very simple one. Let him do the work of the Messiah and who will gainsay him?

As God, or a part of the Deity, they did reject him. They could not understand that claim. They did what thousands of intelligent men do this very day. As a Theological Redeemer he was utterly incomprehensible to the Jews; all their preceding education was against such a doctrine. Those who could believe did so, and those who could not kept quiet, and so as to the other supernatural claims.

There is a world of difference between what history tells us and what we see before our eyes. Phillips Brooks preaches in Trinity Church. The building is crowded with intelligent business men, men who would pursue a business advantage to the utmost. They sit and listen with bowed heads, and go away to strive to live better lives because of what they have heard. But suppose, after his moral teachings, Mr. Brooks had said that he was the son of God, come to heal the sick and do great miracles, would not that have destroyed the effect of his teachings?

This is the season of Lent in the Christian calendar After a time Palm Sunday will come. It is a great festival of the Catholic Church. I will read the origin of the festival. It is to be found in Matthew xxi. 1-11. New Testament.

1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples.

2. Saying unto them. Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3. And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4. All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and the colt the foal of an ass.

6. And the disciples went and did as Jesus commanded them,

7. And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

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8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is *he* that cometh in the name of the Lord; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

Mark how generous the people were! Whatever Jesus asked of the people was given. Why was an ass required? It was because of the Jewish tradition. How was Jesus received at the gates of the Jewish metropolis? Was he repulsed or insulted? He had a royal reception, and some cried, "Hosannah to the son of David," so that the whole city was stirred by the tumult. And yet this event was but *six days* before Good Friday, when he was placed on trial and condemned. Does not this show a wide gulf between the few priests who opposed Jesus and the people who loved and respected him? But when Good Friday comes, and the Christian preachers will relate the story of the death of Jesus, they will have no word in memory of what the generous-hearted people did on Palm Sunday.

But Jesus will have another triumphant entry into a new Jerusalem, into that city we are trying to build—the Jerusalem of Justice, of Mercy and of *unconditioned Grace* (the only true one), the great city of the distant future. Into that city he will enter, but not *alone*. There will be with him a great multitude, who, like him, have lived to benefit and ameliorate the condition of mankind, such as Socrates, as Buddha and our own prophets, teachers and thinkers, and the welcome will be, Glory to God in the highest, and goodwill and peace toward every child of man.

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SOME OLD NEW YORK HEBREWS

THE following reminiscences of prominent New York Hebrews, some of whom are still living, but most of whom have been gathered to their fathers, will prove interesting reading to many of our readers :

Among these was Bernard Hart, born in London, in 1764, and who, in 1795, did business as an insurance broker at 100 Water Street. It was in that year that yellow fever raged here so fearfully, and Mr. Hart distinguished himself by his noble exertions in the cause of the sufferers. He was also prominent as a military man, and was quartermaster of a brigade of State militia in 1797. In 1802, Mr. Hart formed a partnership with Leonard Lispenard, under the name of Lispenard and Hart, general commission merchants, at 89 Water Street. In 1806, he married a daughter of Benjamin Seixas, famous for her wonderful beauty, and was elected president of a society known then as "The House of Lords." In 1813, Bernard Hart left Lispenard and went into business on his own account, residing then at 24 Cedar Street. In 1818, he went into Wall Street, and about this time the Board of Brokers came into existence, and Mr. Hart was elected its secretary, without salary, and he continued its secretary until he died, in 1855, at the age of ninety-one, universally honored and regretted. He left several children, including Hon. Emanuel B Hart, who has filled the position of Alderman of New York, represented the city in Congress from 1851 to 1853, and was appointed Surveyor of the Port in 1859 Benjamin S. Hart, a broker, who married into the Hendricks family; David Hart, who was for a long time teller of the Pacific Bank, fought through the war, and was badly wounded at Bull Run; Theodore and Daniel Hart, well-known citizens, were also sons of Bernard Hart.

Mr. Benjamin Seixas, Bernard Hart's father-in-law, and maternal grandfather of the editor of THE MENORAH, did business in Hanover Square as early as 1780. At that time he had a country seat in Greenwich, and owned valuable property on Broad Street. In 1800, Benjamin Seixas moved

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to Greenwich Street, and when he died, in 1816 he left sixteen children. His eight daughters were all remarkably beautiful, and were for years the talk of the town. Rebecca married Bernard Hart; Leah never married. Hester married Naphtali Phillips, who was a prominent man in the Custom House during the presidency of General Jackson. Grace married Jacob I Cohen, of Charleston, S. C., and one of her sons, Gershon Cohen, was at one time a prominent anti-Tammany politician. Rachel married Dr. Peixotto, once President of the Medical College of this city, and father of ex-Consul Benjamin F. Peixotto. Sarah married Seixas Nathan; Abigail married Benjamin Phillips, of Philadelphia and Miriam married David Moses, of Charleston, S. C. The eldest sons, Moses and Daniel, were well-known merchants in this city. Isaac became minister of the congregation "Shearith Israel" in Crosby Street. Hayman L. Seixas used to be in the Custom House. Solomon was a colonel in the war of 1812. Abraham died in Charleston, where he had married Rachel Cardozo, and Madison resided in New Orleans, where he was a member of the firm of Isaacson, Seixas & Co.

Benjamin Hendricks was another prominent Jewish merchant, born in New York in 1746. In 1779, he married Zipporah Levy, daughther of old Hayman Levy, who was in the fur business for a long time. He employed the father of the late John Jacob Astor to beat furs at one dollar a day.

Of the early Jews in New York, none were more esteemed than the Rev. Gershon Mendes Seixas, minister of the Jewish congregation in Mill Street, which was first organized in 1680 and is still existing under the same name "Shearith Israel" and has one of the most elegant edifices in the city in 19th St., near 5th Ave. Among his congregation later on, were men like Bernard Hart, Benjamin Seixas, Theodore and Mendes Seixas, Col Isaac Moses, Simon and Joseph Nathan, Benjamin S. Judah, Uriah and Harmon Hendricks. But even these were not the earliest Jewish settlers here, for a Jewish burial place on the West side of Oliver street, opposite the Baptist Meeting house, now

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hemmed in with buildings, contains monuments bearing date 1652, showing that the Jews were among the earliest comers to these shores. though as late as 1686 they were refused permission to put up a place of worship.

Harmon Hendricks, mentioned above, was a copper merchant on Mill Street, early in the last century. His manufactory was at Beleville N. J. He died more than thirty years ago, leaving property valued at $3,000,000. His real estate on Sixth and Seventh avenues would be worth at least ten millions to-day. Mr. Hendrick's sons Uriah, Washington,. Henry and Montague, inherited their father's business. One of his daughters married the late Benjamin Nathan.

When, in 1813, Congress passed an act authorizing the borrowing of $16,000,000, and only $3,965,400 was offered, a subscription was opened to make up the balance, and Harmon Hendricks took $42,000, an act of patriotism which like that of Hyam Solomon in Philadelphia, during the Revolution has greatly redounded to the credit of the Hebrews.

Daniel P. Hays, a well known member of the New York Bar, has recently purchased the ancient home of his ancestors, the old "Hays Homestead" at Pleasantville, Westchester County, New York.

This estate first came into possession of the Hays family in 1785, when it was purchased by Michael Hays for £87 15s, the money being paid to Isaac Stoutenberg and Phillip Van Courtlandt as commissioners of forfeiture for the State of New York. Michael Hays was already a large landholder in the county and with his brother had sided with the colonists, during the revolutionary war. His first purchase was for a small piece of land in 1753 for which he paid £26. All of his property was left at his death in 1786 to his brother David, great grandfather of Daniel P., who has now re-acquired the old Homestead after its being out of the family some 15 years.

David was like his father a devout Hebrew and one of the first seat holders in the Mill Street synagogue of the congregation *Shearith Israel*, at New York. He died October 18th, 1812, and was buried in the old burying ground at Oliver and Chatham Streets. His large estate, including the homestead,

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was devised to Benjamin E. Hays, who also engaged in farming throughout his life. "Uncle Ben," as he was familiarly known, was the only Hebrew farmer in Westchester County in his day. He was strictly orthodox in his religious belief and adhered closely to all the forms and ceremonies observed by the most pious and devout of his race.

One of the sons of Benjamin E., who still survives, is David Hays, who married Judith S., a daughter of the late Dr. D. L. M. Peixotto, the eminent New York physician and sister of Ex-Consul Benjamin F. Peixotto, and it is his son Daniel P. Hays, as above mentioned, who has now re-acquired possession of the home of his ancestors.

EARLY SETTLEMENT OF THE JEWS IN THE UNITED STATES

BY ISAAC MARKENS

THOUGH a period of 236 years has passed since the first Jewish settlement in the United States, but little is known of their progress and development beyond what has come down to us in fragmentary chapters and at long intervals. Within recent years, public interest has been awakened in this direction and the frequency with which the scattered material has been brought to light leads to the hope that its accumulation will ere long result in the publication of a work worthy of rank as a history. Enough is known, however, to justify the conclusion that Jewish progress in the New World has been fully in keeping with the development of the Republic. The activity displayed by the Jews in every department of commercial and intellectual life within the past quarter century is a subject of surprise. This, however, is scarcely a matter of wonderment when we consider the remarkable privileges accorded to all classes of citizens. That the American Jews have within a brief period exerted a contributable influence throughout the land is gen-

*Expressly for THE MENORAH.

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erally admitted. From the best information obtainable the Jewish population of the United States now numbers 600,000 souls. Probably one-third of this number were driven to these shores within the past ten or twelve years by anti-Semitic demonstrations in Eastern Europe. Rapid assimilation has marked their arrival and these together with the older citizens have met with the utmost cordiality and liberality in their intercourse with their fellow citizens; while the material progress of many of the new comers has been all but phenomenal.

According to the best accounts, the first Jewish settlement in North America took place in the year 1634 at New Amsterdam, now known as New York, and was made by a party of Portuguese Jews who sought flight from Brazil on the restoration of Portuguese rule in that country Evidence of the poverty of the immigrants, is found in the fact that the seizure of their baggage was found necessary as payment for their passage. Their presence excited the wrath of Stuyvesant, the Dutch Governor, whose repeated remonstrances were overruled by the authorities at Amsterdam, who were inclined to extend them unusual privileges. Numerous obstacles were, however, thrown in their way, the most serious, of which were the denial of the right to hold real estate, exemption from military duty, and engaging unhindered in commercial pursuits. The liberty of exercising their religion was also denied them for a long period, and not until 1080 was a congregation finally organized, the first in North America. Lord Bellamount, the English Governor in 1700, testified to the timely aid rendered him by the Jews of New York in certain financial operations with his Government. Several Jewish merchants were about this period engaged extensively in trade with Lisbon. The growth of the Jewish community kept pace with the growth of the Colony and towards the close of the eighteenth century no inconsiderable number had attained affluence.

Stuyvesant's illiberal treatment of the Jews had forced many to leave for Newport, Rhode Island, where the tolerance of Roger William's settlement attracted those who

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yearned for freedom of religious faith and worship. Numerous settlers from Curacoa accordingly joined the Jewish Colony at Newport, which prior to the close of the seventeenth century was large and prosperous, and included many men of influence. As late as 1761, political privileges were denied the Newport Jews on the ground that the charter of the colony prescribed the practice of the Christian religion. The commerce of Newport in 1769 was largely controlled by Jewish merchants and on the breaking out of the Revolutionary War they enjoyed a period of remarkable prosperity. The attendance at the synagogue was frequently as high as 300 men, women and children, while the entire Jewish population at the same period was 1,000. Their comfortable residences adorned the most fashionable quarter of the city, and their commercial aud social influence in the community was universally recognized. Their prosperity, however, was rudely terminated by the breaking out of hostilities with the mother country. This hastened their departure in order to escape the ravages of war and from this time dates the decline of Newport's commercial supremacy.

Another early Jewish settlement was that at Savannah, Georgia, in 1733, and was composed of a party of forty men, women and children from London. Oglethorpe's with his colonists had preceded through them but a day or two. Though Oglethorpe's charter guaranteed freedom of religious opinion and observance to all save Papists the presence of the Jews caused a flutter which finally extended to London and was for many months the subject of controversy. Oglethorpe's flattering report of their good conduct and intelligence was not without effect in England, and after repeated protests against their presence, on the ground that they were "prejudicial to the trade and welfare of the colony," the Jews were permitted to remain unmolested. They numbered among them several men of enterprise and intelligence and rendered valuable service to Oglethorpe when factions threatened to break up the work of benevolence in which he was engaged. A number of Savannah Jews made their way to Charleston in 1750, where a synagogue was at once organized.

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This house of worship subsequently became known throughout the Union as the birth-place of an agitation which resulted in the formation of Reform Synagogues in the United States. It was in this synagogue, in 1835, that it was attempted to introduce certain changes in the Ritual which the opponents of the innovation alleged struck at the fundamental principles of Judaism. The result was the formation of a Reform Society, the first in America

An especially prominent position is held by Philadelphia in the history of the Jews, where co-religionists were found in 1726. The early settlers were largely re-inforced during the Revolutionary War by arrivals from New York, Newport, Savannah and Charleston. These sorely taxed the resources of their Philadelphia brethren, who were saddled with a heavy debt for synagogue purposes at the close of the war. Bankers, merchants and manufacturers of the highest repute have been found in the Jewish community during the past century. The Sunday-school founded in 1838 was the first of its kind in the United States, and is justly regarded with pride by the citizens of Philadelphia. In this city was also established in 1843, the Occident, by Rev. Isaac Leeser, the first Jewish publication in the United States.

A Jewish colony was formed at Lancaster, in Pennsylvania, in 1735. and at Richmond, Virginia, a prosperous community existed towards the close of the Eighteenth Century. At Baltimore, Jews were found as early as 1658, but the growth was slow and unimportant ; while at Easton in Pennsylvania, a thriving populous community existed in 1752. These constitute the Jewish settlements prior to the present century. Subsequent thereto their development has been rapid. With the opening of the great West, populous communities sprang up from the Atlantic to the Pacific. The German Revolution of 1848. was especially fruitful in accessions to the Jewish population in the United States. This increase in numbers and material property, was followed by the founding of charitable institutions at many of the principal cities. Hospitals, Orphan Asylums, Free Schools Home for the Aged and Infirm, and Public Libraries, whose

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benefits are not restricted to creed or nationality, now abound in large numbers under Jewish auspices. The orders of "B'NE B'RITH, "KESHER-SHEL-BARZEL," and the "FREE SONS OF ISRAEL," have taken a prominent part in the endowment and support of numerous American Jewish charities and these powerful organizations together with several others have exerted an immense amount of good in their respective spheres.

The administration of congregational affairs has been marked by complete independence on the part of the various synagogues. Many of the leading congregations are members of the association known as "The Union of American Hebrew Congregations," the primary object of which was the establishment of a Theological Institute, now in operation at Cincinnati, and to extend material and spiritual aid to such congregations requiring such assistance. The Jewish Ministers' Association, located in the North and South, aims to promote brotherly feeling and harmony among its members. In the City of New York, a Jewish Theological Seminary prepares youths desirious of becoming teachers in Israel.

Lack of space forbids more than passing reference to the high rank attained by American Jews in the Army and Navy, in political office, in the fields of philanthropy and patriotism, in the leadership and direction of many of the most important financial and commercial organizations, and in literature, science and art. The archives of the Government bear witness to their gallant services in four wars, and their usefulness in the Councils of the National and State Government, while their high attainments in the realms of thought. have been frequently recognized in numerous halls of learning. The record of the American Jew thus far has been a peaceful one, teeming with numerous creditable accomplishments and the future is likely to prove equally fruitful of worthy achievements.

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A CALL TO RUSSIA.*

By Cora Wilburn.

"Let there be Light!" the summons of Creation
Resounds throughout God's universe to day;
Above the wail of anguished supplication,
Wherever yet earths' tyrant rule holds sway;
Checked barbarous Russia's cruelty defiant,
That dares its noblest sons and daughters slay!

By the united protest of the Nations,
By the accordant voice of Liberty!
And the New Era's holiest consecration
Unto the service of humanity;
Wherever beats the kindred heart responsive,
Let Justice claim: "This nevermore shall be!"

We are to-day our hapless brothers' keeper,
And dare not live 'neath Freedom's sovereign light,
While he is plunged in woe of exile deeper,
Than thought can fashion of abysmal night,
We scarce can weep, so dire our indignation,
When mercy fails before the sceptre's might!

We may not rest, luxuriously reposing
Mid the safe splendors Law and Order guards;
Nor heedless know of prison life unclosing
Only to Cruelty's supreme awards;
We hear the soul's wrung cry of tortured women,
What craven fear the World's demand retards?

Be first and foremost in the declaration
That only Justice marks the truly Great;
For all the Future win the world's ovation,
Stand forth star-crowned in Freedom's high estate!
Thy fearless protest, solemn, true and tender,
The captive millions in their bonds await!

* Expressly for the Menorah.

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Speed all the voices of thy Love remonstrant,
America ! the chosen of all time,
As the best Leader in Truth's war triumphant,
Over the leagues of cruelty and crime,
To Russia's throne unveil the world-wide message ;
The power and glory of thy Freedom's chime !

If still unmoved of Mercy's inspiration,
The Despot strives Compassion's voice to drown,
By our gained Freedom's world-wide acclamation,
Hurl from his guilty head the imperial crown !
Break into fragments the degraded sceptre,
That with brute force strikes helpless women down !

DEATH OF DR. SCHILLER-SZINESSY

A Hero-Rabbi

THE death of Dr. Schiller-Szinessy at Cambridge, England, on the 12th ult, removes from the scene of his long eventful and useful career, one of Irsael's most eminent teachers and patriots.

Solomon Mayer Schiller-Szinessy was born in 1820 at Old Buda, Hungary. He was descended on his father's side from a long line of Rabbis, and connected, through his mother, with the Baks, who were well-known printers in Venice in the 15th century. After a distinguished Academical career, he graduated as Doctor of Philosophy in the University of Jena, being subsequently ordained as a Rabbi. He was next appointed *Professor Publicus Extraordinarius* at the Lutheran College of Eperjes, Hungary. In the great upheaval of 1848, his patriotic instincts led him to support the revolutionary side in the war between Hungary and Austria, during which he executed the orders of General Torok to blow up the bridge at Szegedin, by which act the advance of the Austrian Army was checked. He was wounded and imprisoned in a fortress, but fortunately managed to escape the night before his intended execution. Fleeing to Trieste, and undergoing a voyage of sixty days, he landed at Cork, in Ireland, and went to Dublin. There he preached by invitation of the congregation, being presented with a

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gold watch in appreciation of his scholarship and eloquence. He then went to London and subsequently was elected Minister of the United Community at Manchester. This was before the secession which led to the establishment of a Reform Congregation in that city. Chiefly owing to Prof. Theodores, a leader of that movement who greatly admired Dr. Schiller-Szinessy's talents, he was offered and accepted the office of minister of the newly formed congregation. In the discharge of his duties he displayed much energy and rendered himself a complete master of the English language in which he preached with remarkable fluency. Several of his sermons have been printed. The earliest of these is a sermon he delivered in German at the Birmingham Synagogue on the second day of the New Year, September 8th, 1850; translated by Miss Miriam Nathan, and "printed by the express desire of the Wardens of the Congregation." It was characteristic of the deceased that although officially connected with the "Reform" Congregation, he always professed himself a thorough Rabbinical orthodox Jew, and was remarkably strict in his personal adherence to the minutest ordinance of the *Schulchan Aruch*. Notwithstanding this, he found no difficulty in conducting the service at Manchester according to the Ritual of the London "Reform" Synagogue, and he even went further by introducing English into the public service. This position he resigned in 1863 and went to Cambridge, where he engaged in the work of teaching and of examining the Hebrew manuscripts in the University Library, his famous Catalogue being the fruit of his labors in this direction. It was one of the eminent services to literature of the late Mr. Henry Bradshaw, Librarian to Cambridge University that he at first engaged Dr. Schiller at his own private expense to catalogue the Hebrew manuscripts, but the charge was ultimately taken over by the University. He was first appointed, in 1866, Teacher of Talmudic and Rabbinical literature for a period of three years. The appointment was renewed from time to time, and after the passing of the new University Statutes he was appointed Reader at a stipend of £300 a year. By the addition of his name to the Electoral Roll of the University for the academical year, 1878-9, it contained the name of a Jew for the first time since the foundation of the two great Universities. In recognition of his services, the University conferred upon him the degree of M. A. (honoris causa) in 1878, when a magnificent oration was delivered by the Latin Orator, Dr. Sandys, a translation of which, approved by the Public Orator, was published in the *Jewish Chronicle*. Among his contributions

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to literature may be mentioned an edition of Kimchi's Commentary on the Psalms Book I., Massa Ba'arab, or Komanelli's Travels in Morocco towards the end of the 18th century, the articles in the last edition of the *Encyclopædia Britannica* on Talmud, Mishna, Targum, Maimonides, Rashi, &c., and numerous articles in the *Expositor*, *Academy*, *Journal of Philology*, and other newspapers and magazines. His most recent work was a series of articles to be included in the forthcoming edition of Smith's Dictionary of the Bible.

He was the teacher of a numerous band of learned Christians, including the late Bishop of Durham, the Master of St. John's, the President of Queens', Professor Lumby, the present Dean of Peterboro', Professor Cowell; Dr. King, the Editor of the Yalkut on Zechariah; Mr. W. H. Lowe, the Editor of the Mishna; and other Fellows and Graduates of the University.

Commenting upon the life of the illustrious scholar the *London Jewish Chronicle* says:

In private life he was an exemplary husband and father, and no person in distress ever appealed to him in vain. He was, as is well-known, a trenchant critic, and being determined at all hazards to say what he meant, he was regarded by many as an eccentric character; but those who knew him intimately can bear testimony to the generous kindliness of his nature, inexhaustible patience and his passionate love of Jews and Judaism. The respect in which he was held in academical circles in Cambridge may be guaged from a speech delivered by Professor Humphreys a few weeks since, at a meeting held to establish a Memorial to the late Dr. Lightfoot, in which the Professor remarked that he felt sure nothing would have gratified the Bishop of Durham more than to have heard the letter read by the Vice-Chancellor "from the learned, earnest and sincere Jewish Rabbi of Cambridge."

The services which he rendered to the Jewish cause were indeed invaluable. He gave a remarkable impetus to the study of Jewish literature in Cambridge, and labored unceasingly and with conspicuous success to remove popular prejudices against the Jews. Although strictly orthodox, he possessed a broad and Catholic mind, and his sympathies were all-embracing. He was the guide, philosopher and friend of men of all shades of religious thought, who were interested in the subjects to the study of which he had devoted his life. That he had the peculiarities inherent to genius none will deny; but, taking him all in all he was a man who shed lustre upon the community to which he was proud to belong.

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IS THE ORDER PROGRESSING

A Quinquennial Retrospect

VIEWS OF LEADING MEMBERS

"Watchman, what of the night?"

LEO N. LEVI believes the Order has made splendid progress and that great apathy and indifference have not prevailed.—SELIGMAN J. STRAUSS thinks the Order should absorb, unite and consolidate all other Jewish Orders.—D. A. D'ANCONA attributes want of interest to the general absence of the "young men of the period" in and for all things Jewish, and advocates a revival of a symbolical ritual.—NATHANIEL LEVIN ascribes to "general lukewarmness" and the "lack of cohesive power" the diminished interest of members—JOSEPH ABRAHAM traces the good work accomplished, but is opposed to Optional Endowment, and does not believe it will increase membership.—BENJAMIN F. PEIXOTTO believes in assimilation and education.

INTRODUCTORY NOTE.

It has been asserted in different quarters that since the last General Convention of the Order held in March 1885, there has been a marked retrogression, that we have not only lost in numbers, some estimates fix the loss as high as 2,000 and others still higher, but what is worse, that the old-time interest and enthusiasm has greatly declined and that in many quarters to-day membership is only perfunctory and no real or earnest spirit is felt or manifested in the great work which it is still the true mission of the Order to perform.

While we by no means share these pessimistic views, the fact that such do exist among our own members, that there is on the part of a no inconsiderable portion of the community prejudice against the Order arising from misconception or ignorance of its true character and work that our young men as a general rule are more fond of "club life," the theatre and social trivialities, and that the so-called aristocracy of the wealthier classes is based upon their "money bags" rather than in the possession of culture

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or refinement, or any deep and sincere interest in the welfare of Judaism, must be confessed by all those who have seriously studied the situation during this quinquennial period.

In view of the approaching General Convention which is to assemble in Richmond, Va., on the first of June next, and in order that there should be a full and candid discussion, and that by comparison and interchange of ideas and observations a true knowledge of the actual situation and mature judgments may be formed, we have invited prominent leaders in the several jurisdictions of the Order to give us the benefit of their views, and we have the pleasure of presenting the first series of these in the following communications. Our next number will continue and present those which may subsequently arrive.

This *symposium* cannot but prove beneficial. It is the object of criticism to evolve the truth, and nothing can so thoroughly contribute to clear the atmosphere as honest, upright and courageous grappling with misconception and error.

VIEWS OF BRO. LEO N. LEVI OF GALVESTON, EX-PRESIDENT, D. G. L. NO. 7.

I feel somewhat embarrassed in framing a reply to your inquiry by the fact that I consider the premises entirely erroneous. When I reflect that since the general assembly in 1885, the Order has met with extraordinary success in Germany, Roumania, Egypt, and Asia Minor; that at Atlanta, Georgia, there has been erected an Orphan Asylum of magnificent proportions; that at New Orleans the old Orphan Asylum is substituted by a new one; that the same may be said of the Orphan Asylum at Cleveland; that in the Pacific district a new charity has just been resolved upon; that the charitable institutions of the organization, have everywhere increased in strength and usefulness; that the vexed questions connected with the endowment system have been practically settled; that the movement in behalf of intellectual culture has received

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splendid impetus everywhere, I cannot consent to the proposition that great apathy and indifference have prevailed.

I have had occasion privately to frequently criticise the disposition on the part of members to take a pessimistic view of our organization. There are two grounds, and two only, upon which all dismal forebodings are based. The first is the meagre attendance at lodge meetings, and the second is the absence of any increase in membership.

In reference to the first ground, it may be remarked that, the work of the Order is so thoroughly systematized that it is perfectly carried out by the transaction of mere routine business, and consequently the members do not feel it necessary to attend the meetings, except when some new question is up for consideration. So long as the lodges accomplish the purposes for which they were organized, it would seem to be in a measure immaterial whether the meetings are largely attended or not. The meetings are not held for the sake of themselves, but in order to accomplish the objects of the organization, and so long as the objects themselves do not suffer, in my judgment the number of members attendant upon lodge meetings is a matter of secondary moment.

In respect of the second ground, it should be remembered that a time in the nature of things had to arrive when the lodges could not increase their membership, because of a want of available material.

In the early history of the organization the field was wide, and consequently there was a steady increase. We have about absorbed all the available material that we are legitimately entitled to, and consequently have no right to expect a continuance of the increase which prevailed in former times. I understand full well that it will be said, and truthfully, that there are many eligible persons who do not join us; but it would be indeed surprising if any organization could succeed in getting all the members who are eligible.

The Jewish population in America is estimated at 400,000. Of these not exceeding 75,000 are adult males. Of the 75,000 adult males, probably 25,000 are disqualified by age, disease, and other circumstances, such as residence

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in remote places, from joining our organization. I think it is safe to say that, exclusive of the Russian Jews who have come to the United States during the past six years, there are not over 50,000 persons in the United States who are eligible to membership in our Order. Of these we have nearly or fully one-half. This is a remarkable percentage when we consider that there are other Jewish organizations having objects similar to ours.

The Free Masons are certainly the most successful in the maintenance of a fraternal organization, and if any society will bear favorable comparison with the Masonic Order, it should be content.

Without having examined into the statistics, I venture to make the assertion that the Masons do not number one-fourth of the persons who are eligible to membership in that organization. In my judgment, too much stress is laid upon numbers. There is no peculiar virtue in numbers according to my way of thinking, and if there be, we have every reason to be content with our condition in that respect. Instead of complaining of our present status and commenting upon the decadence of our institution, it seems to me to be the part of wisdom to turn our face to the rising and not to the setting sun. We have many problems before us that demand solution, which we should attack with vigor, instead of wasting our energies in bewailing over what might have been. The successful conduct of our present charities and the founding of new ones, the advancement of intellectual culture, the problem of Jewish immigration, the disposition of the immense Jewish population in the east-side of New York, are questions that challenge our best thought and energy, that should be taken up and disposed of effectively and wisely by the judicious use of our organized machinery, and the immense power which we exercise by reason thereof.

I remain yours very truly,

LEO N. LEVI.

Galveston, Texas, March 5. 1890.

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VIEWS OF BRO. SELIGMAN J. STRAUSS OF WILKESBARRE, DELEGATE FROM DISTRICT GRAND LODGE NO 3.

* * * *

As to what shall be done to promote the higher interest of the Order?

Let us first agree upon terms:

What are those "higher interests."

There are many "higher interests" which do not come within the province of the Order except incidentally.

Education is one of them. The magnificent public school system of our common country provides for that in a manner best calculated to make good American citizens of the masses who come to us.

The culture of religion is one of them. The congregations and the synagogues must take care of that.

* * * *

There is one interest, higher than all others, which B'nē B'rith has a mission to advance.

It is this: THE UNION OF AMERICAN ISRAEL *for charity as broad as the land, for assistance to our oppressed brethren of other lands, for rescue and refuge to those who may happily escape from Russian terrors; for the care of orphan and infirm.*

For this purpose, B'ne B'rith should unite together not only the Israelites of America, but of the civilized world into one sympathetic, active and effective fraternity.

* * * *

Now if the Richmond Convention will carefully examine the symptoms which within the Order have made energy dormant and enthusiasm an absentee, it will find that it is want of unity, it is the competition of many Orders all claiming the same general purpose which B'ne B'rith proclaims Therefore if the Richmond Convention enact some sensible measure of a practical character whereby the first step shall be taken for absorption by the B'nē B'rith of the antagonistic Orders all may be well.

For the high interest, *Union*, a single Order would be efficient.

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More than one destroys Union. We need no more.

These others have impaired the usefulness of B nē B'rīth by dividing our efforts exactly where we should be united for the establishment and protection of the Jewish name and fame in the United States.

They prevent one who is united with several of them from that contact with the Gentile world in his hours of leisure that is bound, if cultivated, to broaden him as a man and a citizen. Thus the walls of many lodge rooms become to him a new Ghetto wherein instead of forming American habits he becomes more clannish than any of his fellow men around him.

These orders moreover break each other down There are not enough of us for more than one. With life insurance the bait, we must compete not only with each other in our limited field, but with hundreds of similar societies outside the pale; and in addition, with the many life insurance companies of impregnable strength.

For charity too, a single Order were like a speaking trumpet to carry the voice of distress to the remotest places, and, like a messenger from heaven to carry back the offering of love.

Now, however, every Order's business is no Order's business; and, except spasmodically (nor do I underrate the occasional responses,) there is no result worthy of the name.

What is the remedy?

Absorption of all Orders by one of them. Not consolidation by negotiation; that is impossible. *It must be by the mutual sense of need, by the voluntary action of all made possible by the wise legislation of one.*

Let B'nē B'rīth at this convention adopt a law, which upon a fair basis, will encourage other Orders to unite with it. After that wait for results. Public opinion, general necessity, must do the rest. Let such men as Bros. Julius Bien, Isidor Bush, Simon Wolf, William Hackenberg, Jos. Abrahams, Josiah Cohen and others, take this matter in hand earnestly, as they do all things and it will be accomplished.

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What are the impediments?

1. Life Insurance.

2. Incompatibility between different classes making up the membership of the several different Orders

Says one objecting brother: "It is impossible for B'nē B'rīth to absorb the Orders, because though itself, nominally a single Order, it is in fact divided into as many separate life insurance companies as there are districts."

Very true. But then it is only necessary to consolidate B'nē B'rīth endowment to meet this objection.

But says he: "There can be no consolidation between districts some of which have large funds, and others have practically none; some of which promise to pay less, others more."

Even where the largest fund exists, the provision is largely inadequate; and in some little better than nothing. Moreover membership has everywhere steadily decreased Nevertheless it is a simple matter of detail to allow the more fortunate districts the benefit of their foresight, as I shall presently show.

"Charities exist in some districts, none exist in others." But where charities have come into existence by a necessity for them, this necessity will continue them; where they are mere duplicates, they also should be absorbed. All this is mere matter of detail

2. Incompatibility between classes forming the different Orders.

This objection would be unworthy of notice, if it were not frequently presented by other wise well meaning men.

"I will not associate with half-civilized people like those who make up some one Order." They are "ein unkultivirtes Volk," "a hard lot." I cannot call them brothers." But we Jews as a class are still held to be a hard lot by many people. Even though we may object to calling the unkempt, bearded refugee a brother in our Order, he is still a brother in spite of all, according to God's order by descent as pure blooded as any a brother in the covenant of blood, persecution and suffering. We more fortunate ones, have worn

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off most of the scars; he still carries them in proof of physical affliction. No wonder that oppression and fetters have cramped his stature and contracted his mind Let us be the broader.

B'nē B'rīth claims that its purpose is to dispel the shadows of ignorance, bigotry and race hatred, by the spirit of knowledge, enlightenment and education. Let these high aspirations be made incarnate If the Order absorbs its imitators, it can then become an educator.

Let the Executive Committee consider whether union is feasible: whether it is worth some sacrifice Let it formulate some plan upon any reasonable basis. I have merely given the above as a suggestion. Any other however will, if, it promises union as a *possibility*, meet with approval at Richmond.

S. J. STRAUSS,
Member D G. L. No 3.

Wilkesbarre, March 9th, 1890.

VIEWS OF BRO. D. A. D'ANCONA OF SAN FRANCISCO, EX-PRESIDENT D. G. L. NO. 4

According to my judgment the causes of the apparent lethargy in the Order of B'ne B'rith, and of the remedies to be prescribed by the convention which will meet in Richmond, Virginia, in June next, are as follows:

It appears to me that the want of interest evinced by the rising generation in the works of our Order is only a corollary of the general absence of any kind of enthusiasm in the young men of the period, for Jewish matters generally. Living on the very edge of the Republic, and for twenty years having had no personal intercourse with the great bulk of our people, I can only judge from my limited surroundings, but it seems to me that there is in the coming man a fatal distaste for all distinctively Jewish organizations, and that the synagogues as well as secret orders, are in danger

The causes which have led to this state of affairs are deeply rooted, and it requires great wisdom and forethought

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to arrest disintegration and decay. The removal of large masses of Israelites from countries where they were enthraled and impecunious to a land of plenty and freedom, has necessitated the abandonment of forms and ceremonies which could no longer be retained, and in the general wreck, the intense love felt by our ancestors for their race and their religion has been partially lost. The youth of the period mix more with the general world, than did their fathers. With their old schoolfellows they flock to other and more cosmopolitan societies, and they contemn rather than boast of, their Jewish origin. We must re-awaken the slumbering pride of our race. We must glorify the noble deeds of our ancestors. We must point to the Marannos of Spain, the Poles of the 15th and 16th centuries and the Jewish heroes of Prague; we must pass by with silent scorn all petty flings at our people, and we must proclaim by our acts and by our words that no longer is "sufferance the badge of our tribe" but that we are the peers of every man.

What should the Convention do to further the good cause? It is the almost unanimous opinion of the members of this District, that the first thing to be done is the introduction of a good ritual. The initiate into the Order of B'nē B'rīth should be taught by symbolism some of the lessons of our religion, and reminded of some of the heroic deeds of our progenitors. The meetings would thus be made interesting, and young men might be induced to join us. All other great Orders such as the Masons, Odd Fellows, etc., have such symbolical ritual. Why should not the B'nē B'rīth have one? If it be argued that all rituals are mummeries, why then I say that "a little nonsense now and then is relished by the wisest men." Of course great judgment must be used in framing the ritual. It should not be too long and a chance should be given for variety. Thus in the third degree (should there be three) a place should be given for some original address. This will prevent monotony, and give an opportunity for the display of literary ability. This address should not be delivered by the President, but by

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some brother especially invited for each occasion. If able brethren lend their aid, there will be no paucity of members at lodge meetings. Above all the ritual must be composed in pure, terse and vigorous English. It must not be a translation. Nor must it be written in the stilted phraseology of a foreign idiom.

There are other matters of importance which will probably be touched upon by some of my colleagues of the District, and as my letter has reached a sufficient length I will forbear making any further suggestions.

Among the many pleasures anticipated during my journey to the East as one of the Delegates from District No. 4, there is none I look forward to with more satisfaction than to renew our former acquaintanceship We have been joined together for many years as members of the same lodge, first of Abarbanel Lodge No. 97, New York, then for twenty years of Ophir Lodge No. 21 in this city, to which we still both belong. I hope once more to shake you by the hand as warmly as I did in the hall of the Mercantile Library, a few nights before you left here for your noble mission to Roumania.

Very fraternally yours,

D. A. D'ANCONA.

San Francisco, March 15, 1890.

VIEWS OF BRO. NATH'L LEVIN, OF CHARLESTON, S. C., EX-PRES. D. G. L. No. 5.

It is a lamentable fact that during the past decade, the increase and prosperity of the Order B'nē B'rīth have been seriously affected, and the cause must be attributed not only to the general lukewarmness of its members, but likewise to the lack of cohesive power that should sustain and augment an organization instituted for the purpose of elevating Jewish character mentally and morally

A large number of our members have affiliated for the sole purpose of securing for their heirs the endowment fund, and the establishment of cognate Jewish orders have adopted

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the same business policy, "absque argento omnia vana," without money all is vanity. Satisfied with the investment made, they are never present at the meetings of their lodge, and take no interest in their proceedings. Hence, it is that our Order has been gradually and seriously undermined.

Laudable measures, both literary and social, have been organized to counteract this growing evil, the chief attraction being the delivery of instructive essays. We know of no mode by which our young men can be more improved than by devoting their time and attention to a lecture both edifying and interesting. The hour thus spent is devoid of all temptation and replete with the opportunities of substantial improvement in those high and lofty attributes of mind which justly contribute to the formation of character, and when compared with the frivolous and criminal recreations of the "club" are as "Hyperion to a satyr.'

Nevertheless, in several instances, the lecturer instead of being greeted by crowded auditories, has presented his intellectual feast to a "beggarly account of empty benches." What remedy shall we apply to this fearful disease that is destroying the vitality of the "body politic?" The efforts of individual talent and energy to accomplish the progress of science and the reformation of abuses have been too often demonstrated to require reasoning to convince us of its power. History teems with the names of individuals who, actuated by noble impulses and divested of all selfish feelings, have breasted with fearless ardor the strong counter-current of human action, directed it into the proper channels and thus have become the champions of the right!

We therefore suggest (in a fraternal spirit) to the President and the other officers of every lodge of our Order, the imperious necessity of bringing this important subject to the early attention of all its members. Let them convene a special meeting to consider and act upon the future weal of the B'nē B'rīth, and calling to their aid the throbbing sympathy of every brother, appeal in person to him to be present.

In the discharge of this duty, rendered equally important by moral obligation and Jewish pride, as well as by higher

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injunctions, each brother should resolve to lend his untiring efforts to strengthen and elevate our institution by the only means which can exalt it higher in the scale of dignity and usefulness by securing an additional member, and a regular attendance at the meetings. Such individual action would accomplish much good and brighten the future of our beloved organization.

NATHANIEL LEVIN.

Charleston, S. C., March 12, 1890.

VIEWS OF BROTHER JOSEPH ABRAHAM, EX-PRESIDENT D. G. L. NO. 2.

The time for holding the next General Convention of the I. O. B. B. is fast approaching. The most important question, the one overriding all others which can be brought before the meeting for its consideration is, undoubtedly, by what means can the membership be increased in the United States? For it is here, right at home, that the Order must grow and progress. Without boasting, and without claiming any undue merit, the Order can point to the great work for good which it has accomplished. The Home for aged and helpless of our faith in New York: the Maimonides Library there established; the Orphan Asylums at the cities of Cleveland and Atlanta; the support of the two charities in the city of New Orleans; the grand idea of the establishment of a Technical School at San Francisco, all prove the beneficial work of the Order. It has provided homes, education, food and raiment for hundreds of orphans, who otherwise would be outcasts, and lost to society and to Judaism. It has provided means for intellectual attainments, for recreation, for the improvement of the mind of those who have attained maturity: it has provided means by which youth may be instructed in honorable pursuits to render himself useful and self-supporting; it has provided means to nurse the sick, relieve the needy, solace the impoverished widow in affliction, and assuage the grief of the relatives of a departed one.

These works of the Order, accomplished in spite of many

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difficulties and opposition, prove its usefulness, and should be the means of inducing at least one hundred thousand Israelites in all parts of the United States to join in the great, good work. But, alas! it is not so: and we yet have before us the problem of how we shall attract the numbers to come to us. Besides the eleemosynary institutions established and supported, we have yet another, which may be considered in a measure as beneficial as well as charitable—it partakes of both qualities. Of course, I allude to the Endowment established as a part of the work of the Order. It may be viewed in a double aspect. One, in a large majority of cases, where it is of great value to an impoverished widow with, perhaps, a family, having no means except what the Endowment affords, and in such cases, which are numerous, the Endowment is a blessing, and the good it accomplishes is very great. But yet there are members who, at their demise, do not leave families whose necessities require the endowment, and as to such it may be said that they have been the means of aiding in the payment to their less favored brother, and, not needing the endowment themselves, are permitted to devise the same to some charitable institution, of which there are plenty, whether connected with the Order or not; so, beyond all question, the endowment enactment is one of the noble features of the Order notwithstanding the effort to eliminate it therefrom as a part of its object.

Now, in considering the means by which the membership in the Order may be largely increased, a great number of eminent, highly and deservedly honored members, having the interest of the Order as fully at heart as they can possibly have, are of the opinion that the admission of members with whom the endowment shall be optional, will accomplish the desired object. It is my opinion that this is a fatal error, and instead of being beneficial, will prove to be destructive. Without considering the question whether it detracts (as it certainly does) from the great principle of charity which permeates the Order, IT IS PROVEN BEYOND CAVIL that optional endowment does not increase the membership to any beneficial extent; and although it may be the means, in

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a few localities, of obtaining a small accession, the experiment is a failure. It was tried for two years in District No. 7, where the field is large and the opportunities great yet, after the experiment had been made, it was found to be a failure, and the Optional Endowment Law was repealed, being found injurious.

Now District No. 6 comes into the field, and, with a great flourish of trumpets, the President of the District tells the D.G.L. that the great desideratum for the increase of membership is the enactment of a law permitting young men to join the Order without participating in the endowment, and so the law was passed, and in the city where the President resided, in one year after the law was passed, and so many young men were waiting anxiously to join, the increase of membership amounted to one. So in the city of Detroit, where the arch-advocate of Optional Endowment resides, an ex-Past Grand Lodge President, an enthusiastic and well-meaning member, the accession of members amounted to the number of oooo.

Now, my brothers Swimmer and Freund, where are the great accessions you predicted and promised? But Brother Swimmer speaks of "the future good results of the law." No, my dear brother, the result was worked out in your District just so soon as you passed the law. I see that in the city of Chicago four members took advantage of non-participating, and thirty-four members were admitted who were participants: Does this prove the non-participating law necessary or useful? To all those well-meaning brethren who believe that the Optional Endowment in our Order will be the means of obtaining GOOD AND USEFUL accessions, I have but to say the proof is against you, and the judgment must follow the proof. How, then, shall we increase our membership? I may answer in the next.

JOSEPH ABRAHAM.

Cincinnati. March 12, 1890.

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VIEWS OF BENJAMIN F. PEIXOTTO.

"*Is the Order progressing?*" In responding to this inquiry, I take no account of numbers. While it is important it is not essential that we should count our strength by numerals In *solidarity* of aim and object consists our true strength. In what we may accomplish through united effort, by harmonious action, to the end of securing the fulfilment of our obligations, first towards each other and then to society at large, we secure our true strength and must become potent and invincible. Invincible by our cohesion and potent through our deeds of mercy, charity and humanity. This cohesion must be prompted by love and friendship, by the fixed resolve to elevate our moral and intellectual *status*. It is not enough that when Jewish character is assailed and gross outrages perpetrated, that we rise up and resent and denounce such injustice and infamy. The true man is he, who in times of peace exerts his best efforts to elevate and promote the moral and intellectual character of his race. Who by association with an earnest interest in the daily struggles and aspirations of his fellow-man, inspires courage and imparts strength to those who so much need humane and friendly sympathies. Time was when the Order B'nē B'rith was a band of brothers, when, "Benevolence, Brotherly Love and Harmony," its three cardinal principles meant *solidarity*. Union at all times, under all circumstances, and for all occasions, as long as those belonging to the Fraternity remained faithful to its high obligations and worthy of its fellowship and protection.

Friendship and Love knit together members in disinterested and unselfish bonds and these ties were held to be sacred and indissoluble in storm and sunshine, in misfortune and prosperity. Have we preserved those sacred feelings? Are we still animated by those noble sentiments? Is there stillthe same self-abnegation and sacrifice of personal ambition for the common weal? Or have we degenerated into such material lusts that in the race for wealth the better impulses and purer aspirations of our nature have become

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congealed and the frosts and ice of selfishness benumbed and frozen the sweet and lovely traits of manhood and heroism? It is from this point of view we should consider our progress.

It is not enough to point to our splendid edifices for the widow and orphan, for the aged and infirm, for the sick and disabled. These are, it is true, the outcome of associated effort, of self-imposed taxation and of voluntary offering.

But do they express, do they manifest something more than mere parade, something worthier than vanity and the desire to appear in the eyes of the general community as lofty philanthropists?

n assuming the affirmative, I firmly believe that without the existence of the Order B'nē B'rīth and its teachings and the inculcation of its principles during the first forty years of its existence, these institutions as well as those which have been erected by other societies, would still be in embryo or but very sparsely and imperfectly organized. It is not only what we have accomplished within the body of the Order in moulding and educating the rough and uncouth natures which fifty years ago came to these shores exiles and refugees from tyranny and persecution. It is the lessons and examples which individual members have carried into society at large, making better men and inspiring broader ideas and bringing about such relations as to have largely eliminated national prejudices and produced harmony where before was discord and dissension.

Thus the Order B'nē B'rīth has been a lamp unto itself, and a light unto others.

Its great work of *assimilation* and *education* must continue. Personal ambitions and selfish interests must give way to concentrated and combined efforts which, elevating and ennobling the spirit, shall culminate in "*deeds* not words, in *actions* not in figures on a dial." Above all, the pure spirit of our organization, its higher and loftier aspirations, must be more and more cultivated. We must look at our work from the standpoint of enthusiastic love, honest convictions in the good faith of our brethren and with the unswerving purpose of bettering and improving the condition of all.

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Open Letters

IN A MASSACHUSETTS LODGE

Your request, inviting communication concerning Adullam Lodge, came to me this morning. I am certainly willing to oblige you, even at the risk of being "rendered into acceptable form by the Editor." The trouble is only that there may be too little to interest anybody in any form. As to the sketch of the career of our new officers, your request reminds me of the answer that Frenchman (Alphonse Daudet, I believe it was) made when asked for his auto-biography: *Rien ne m'est jamais arrivé!!*" If anything ever happened to us or any of us, I am not aware of it. We are good people, with good Scripture names. Newman and Wolf and Rosenthal and Lederer and Simon; and also with fair quotations in the dry goods and clothing trade. But we are common place, every-day people, without any history or ambition to make one; attending to our duties faithfully, but without the least hope to change the course of this bad world.

Our membership has not changed the past year, and, judging from general reports, this is not the worst record. We expect to do better, however. The shadow of a new candidate is rising into view, and we are to catch the substance in about the neighborhood of Pesach Our funds are slowly, very slowly, growing to the point where we may venture upon making a bylaw providing for sick benefits Fortunately, the want of such has not yet been felt, despite what I call an uncommonly hard winter. It is absurd to have this snowless, gr ppy, dreary season called "mild." Only two cases of sickness were reported, neither of them serious

We had a social gathering connected with the installation of officers. This nstallation was held in joint meeting with the similar ceremony of the Ladies' Hebrew Benevolent Society, the writer acting as installing officer, and the lodge generously permitting the ladies to furnish the banquet; and it was also, by means of the banquet, connected with the presentation of a gold-headed ca—no umbrella, to our Brother Simon, in appreciation of the services rendered to the Sunday-school by him and his daughter—most by the daughter. Now, *I* should have voted to make the first present to *Miss* Simon, and am quite sure I could have made a better presen-

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tat on speech at her than her father. But then the gold-headed umbrellas are not all sold, and Bro. Simon has done so nobly when hand ng *me* the cane last spring, in punishment for reading THE MENORAH in lodge meetings, as he put it.

The Sunday-school is now an institution as well as the Ladies' Society and the lodge and the congregation. By the way, the la'ter has flowered out la ely too, and holds regular Friday evening services, with lectures by the *lamdonim*, in regular old fashion—that is to say, *real lectures*, and not mere sermons. Our people like to learn, but they do not like to be preached at. [Please do not edit *this* observation out of the letter, Mr. Editor, wha'ever else you do with it. It may be useful to some one of your readers.] Yes, and out of the evening service grew the evening club. "Young People's Social Club," of which Mr. Markstein is president and Miss Simon the soul and secretary. So you see our Jewish life is not quite lifeless in the c ty of Pittsfield—we are a city now; did you know it?—and while it s not the lodge that is doing everything it is the members of the lodge, their wives and daughters and a few of their sons. Ten years ago, when there was no lodge there was no other society either, except a congregation that never congregated, and centred in a cemetery rather than a meeting-house.

Now I have written; is it any help to you? I should like to have it, because I like THE MENORAH, and want to see it succeed. I should like to see it a rival to *Harper's* and *Appleton's* with first-class serials stretching through a dozen months, and essays and papers of such general interest that every Jew in the country would consider it the one magazine for him to subscribe to and keep for family reading, and many Gentiles prefer it to any other monthly In those good days to come matters concerning the Order, or even the race, will form but a small part of the work, though second to none in importance, and letters like this one will go to the paper basket. How would you like it?

Fraternally, M. G. ROSENTHAL.

Pittsfield, Mass., March 10, 1890.

"SHOULD WOMEN BE ADMITTED TO MEMBERSHIP?"

One of the questions which will come up for consideration by the General Convention which is to meet at Richmond, Va., in June next, is that which forms the caption of this article.

The subject will be presented by one of the oldest and most sub-

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stantial lodges of the Order—old Le anon No. 9, of New York, who, firm in the belief that women should be so entitled, have issued a circular to all lodges in this behalf.

It is true our frat rnity is called B'NE B'RITH, *i.e.*: *Sons of the Covenant*, but as ac cording to the Torah man and wife are but *one flesh*, t is held that the name can be no serious objection especially as there are almost as many m n who are little better than women, and an equally great number of women who are far more manly, with more heroism in their nature and in their deeds, than men.

This argument may answer for the wives of members, but how about their daughters? We should say that the law as to admission should apply only to wives and that daughters will first have to get married in order to enjoy the inestimable privilege of becoming members of the Fraternity. This may induce many a young lady to hasten the hour of her wedlock, and thus mitigate the sufferings of many an anxious lover. It may be equally contended that no young Hebrew should be accepted for membership until he had consummated matrimony. This would be hailed with delight by hundreds of anxious mothers having daughters to dispose of. We are not sure that a new law ought not to be enac ed expelling all bachelors if, within a given time, they do not eschew celibacy. At any rate and for more than one substantial and many lovely and delightful reasons we declare ourselves in favor of the admission of women to membership in the Order LEBANON LODGE presents some powerful and pertinent points in her Circular letter from which we are fain to cite the following. It is thus the old lodge pleads with her s ster lodges:—

"As rational beings we ought never to do nor forego anything without being impressed with the reasons therefor. We should not follow blindly either tradition or precedent. But, our treatment of the female sex is, let us freely admit it, mainly regulated by precedent and tradition. Why this should be so, we do not take the time to reflect. We educate our women to conform to a state of things which we presume to be the right one, because we have never been taught differently. We keep woman down to a limited sphere, and hence her sphere remains a limited one. Must that so continue? Must the wisdom of former ages prevent our being wise for ourselves? Have not our times, have not the modern inventions which to our forefathers would have appeared as "wonders," have they not brought about changes in our social arrangements which require a constant moving in a progressive direction? Indeed, many a step has been taken already, especially in these United States, tending to free woman from the unjust discrimination against her capacity of coping with the great tasks of life and

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of society. Many an occupation which formerly had been the exclusive province of man has been opened to women, and we must confess that every such trial has had in its wake the happy proof, that woman is as much adapted to intellectual development as man, and that, if sentiment pre ponderates in her motives, it is a desirable ingredient for the bringing about of sound resolutions by blending feeling with reason. However, is there any good reason why our wives, daughters, etc., should not sit with us in our lodge-rooms and deliberate over the matters concerning the Order as well as they do in matters concerning our individual families?

We venture to say that anyone confronted with this question, if he be negatively disposed, will have no readier answer than "Let well enough alone." But, that is not reasoning. Our Order aims at the development of our race—that includes our women. We have no secrets which a woman might not share in; on the other hand, we have work before us in which women can be of great assistance, not to speak of the pleasing and cultivating influence which the association with the gentler sex has upon the man who, but for the restrictive influence of female society would be apt to be rude, intolerant and excessive. Nor is it an answer, that our women can help in the good work of the Order by forming auxiliary societies, etc. It they do the work, why should they not participate in the results? Why should they stand outside the circle if they have every qualification for being inside?

We can clearly perceive and are of the opinion, that the Order of B. B. by taking the lead of other similar institutions in admitting ladies to membership would not only add largely to its strength (for in numbers there is strength)and infuse new life and activity into its lodges, but that it would cover itself with the glory, which is not to be underrated. of having marked out a line in keeping with the spirit of the age and the inexorable logic of events."

The MENORAH would like to have the views of some of its many correspondents upon this most interesting subject.

HOME FOR AGED, INDIGENT AND INVALID HEBREWS, IN MAINZ, GERMANY.

BENJAMIN F. PEIXOTTO, Esq., Editor of the MENORAH, New York:

The undersigned, Secretary of the Committee appointed by the Rhenus Lodge I. O. B. B. in this city, to raise and collect funds for the founding and erecting of a Home for Aged, Indigent and Invalid Hebrews at this place, take the liberty to apply to you, dear sir, for your kind assistance, by publishing in your valuable and influential magazine THE MENORAH, the appeal to our fellow-believers and countrymen residing within the United States which I hereby enclose.

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Although the benefits of the work contemplated shall not be limited to members of the I. O. B. B., but to all of our poor and helpless Hebrew brethren, we nevertheless claim it to be a work of our beloved Order as only by the strong initiative and personal sacrifices of the members of Rhenus Lodge, an idea long existing here, could at last assume a practical shape with prospects to certain success.

It is now our aim and object, in order to complete the collection of the necessary funds, to appeal to our countrymen, persons born and raised at Mainz, or in the Grand Duchy of Hesse, and now residing in the United States, to help and assist us in our laudable and charitable undertaking, and being aware that a great number of such persons are members of the I. O. B. B., we have selected this way to reach their ear. The adoption of this plan has also been recommended to us by the members of the Worthy Grand Lodge for the VIIIth District at Berlin, all of whom manifest the liveliest interest in promoting our enterpriae.

Now, dear sir, we are convinced and fully confident that you will cheerfully assent to our request and publish the enclosed appeal in an early issue of THE MENORAH, knowing well that you never stand back, when called upon to promote works of humanity and brotherly love.

Yours, very respectfully,

CARL HEIDEN-HEIMER,

Secretary Rhenus Lodge, I. O. B. B., Mainz-on-the-Rhine, Grand Duchy of Hesse.

I. O. B. B., RHENUS LODGE, XXV., No. 388

MAINZ, Germany, in the month of February, 1890.

TO OUR HEBREW BRETHREN IN THE UNITED STATES:

Since a long number of years generous and noble-minded members of the Jewish Congregation of this city have endeavored to found a Home for Aged, Indigent and Invalid Hebrews.

Various attempts to carry out this idea failed partly for want of its proper and adequate inception, partly on account of the absence of a Central Board or authority which, independent from individuals or combinations, might have been capable of founding the institution and carry it on without being diverted from its purpose by opposing obstacles.

The Rhenus Lodge, I. O. B. B., of this city, true to its principles, "to work for the cause of humanity and brotherly love," has now taken up this idea and is determined to carry it out with all means at its disposal. To this end, the lodge appointed a committee whose first and principal duty it shall be to collect and take care of the means which are required to undertake and complete such a prominent work of genuine humanity.

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Confiding in the old and justly renowned benevolent and liberal spirit of our Hebrew brethren, we now apply to our coreligionists for aid; and in the first place appeal to those amongst them who, although living at a far distance from their place of birth. still preserve in their hearts their old attachment to the same. The Rhenus Lodge gives the assurance that all donations received by the same shall be faithfully held in trust, properly applied and never employed or spent for any other purpose.

May our work, which shall be conducted at all times with a true and pure Jewish spirit, meet with the approval of all classes here and at a far distance, and may the same, by God's aid, prove to be an honor to the kind donors and a blessing to humanity.

Respectfully,

BERNARD A. MAYER,
President Rhenus Lodge, I. O. B. B.

Gustav Gottschalk, President Jewish Orphan Aid Society.
Carl Heiden-Heimer, President Jewish Congregation.
Bertram Herz, Banker.
B. Hesdorffer, Med. Dr.
George Hirsch, Supervisor.
Max Loeb, Dr. Jus. Attorney.
D. E. Levinger, Wholesale Wine Merchant.
M. M. Mayer, Supervisor.
Leopold Oppenheim, Banker.
Rev. Dr. Sigm-Sa feld, Rabbi.
Edward Simon, Banker.
Joseph Em Vogel, Merchant.

Messrs. Speyer & Co., Bankers, New York, (P. O. Box 477), have kindly volunteered to receive contributions and donations on account Gebr Oppenheim (Rhenus Lodge), Mainz-on-the Rhine.

Editor's Sanctum

We give eleswhere the remarkable discourse, which the eminent author has especially revised for the Menorah, upon the oft mooted question, "Did the Jews reject Jesus?" Naturally a large audience amongst whom were many Christians, gathered in the Temple Emanu-El on Sunday morning, the 2d ult. to listen to the erudite rabbi. As was to have been expected this sermon has attracted wide attention and elicited responses from clergymen of the predominant faith.

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Among others the Rev. Dr Costa, an Episcopal clergyman who strongly maintains the affirmative but admits that "if Christ were to come to day, he would be pronounced an Anarchist and tried by the newspapers." Not only the newspapers Dr. Costa, but the great mass of practical Christians would condemn his doctrines as subversive of the very basis of society. If Jesus were to enter the church of St. John the Evangelist, Dr. Costa's own church, he would repeat what he preached more than 1800 years ago when he said (we quote from the New Testament.)

"I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also. And if any man shall sue thee at the law, and take away thy coat, let him have thy cloak also. Give to him that asketh thee, and from him that would borrow turn not thou away.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is, there will your heart be also.

"Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich ma to enter into the kingdom of God.

"Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up the cross and follow Me."

"Thus," says our contemporary the N. Y. *Sun*, "Jesus would condemn the whole system upon which civilized society rests, the accumulation and defence of property, resistence to injury, reliance on the civil law, and the forethought for future maintenance, which in that society is accounted a virtue of the first importance. He would call for a complete social upheaval and revolution, for the destruction of our whole commercial and financial system, and the utter abandonment of what we know as political economy. He would not leave a pillar standing. Society would be broken up. We should have to begin the whole anew and reconstruct it on radically different principles. The churches, too, would be the first to fall under His condemnation for preaching and practising doctrines and rules of conduct at total variance with His teachings."

THE *Jewish Messenger*, one of the oldest of our Jewish weeklies, edited by Prof. Dr. A. S. Isaacs, of the University of New York, has the following very handsome sketch of the President of the

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MENORAH PUBLISHING COMPANY, Morris Adler, Esq. whose residence is in Brooklyn :

"Few men," the *Messenger* says, "are more active in furthering every measure calculated to benefit his city, his society and the many charitable and religious institutions of which he is a member. Born in Bavaria, Germany, about fifty years ago, he came to this country while quite young.

While yet in early manhood Mr. Adler started on a commercial career which has since culminated in great success, he now being established in the wholesale paper commission business in New York, one of the standard firms in the city.

Since the attainment of his manhood Mr. Adler has affiliated himself with many public and charitable affairs, and has gained official distinction and honor in each. He is too well known to the great B'ne B'rith Order to need introduction by any pen. For the past twenty-five years he has been intimately connected with Hillel Lodge No. 28, of Brooklyn. By faithful application to his duties as member and officer he gained merited recognition, and two years ago he was elected to the high position of President of the District Grand Lodge No. 1. While filling this office, Mr. Adler showed himself a man of great attainments and executive ability, and the fraternity made appreciable strides towards universal recognition by American Judaism. Mr. Adler was elected honorary member of Empire City Lodge, I. O. B. B., of New York, when that lodge was first incorporated. He is now serving his second term as Chairman of Committee on Intellectual Advancement of the District, and as a member on Committee on B. B Hall. Besides his prominence in B. B. affairs. Mr. Adler has also taken active interest in Cassia Lodge No. 445, F. and A. M., whose Treasurer he was for ten years, and is a leading member and ex-President of Jonathan Lodge, Free Sons of Israel.

But not alone lodge life has claimed Mr. Adler's attention. From its earliest time he has been a trustee of Keap Street Temple, 'Beth Elohim,' and one of its strongest members. He is one of the founders of the Hebrew Orphan Asylum, where he is now a member of the Executive Board, and to the success and prosperity of that institution he has greatly contributed. Withal, Mr. Adler is a well-read man, of polished manners, and a master of parliamentary law. His sincerity and zeal for Judaism and for the public good make him a respected member of our Jewish community and and an honored citizen."

WE cannot too warmly recommend to our city readers their support of the New York Free Circulating Library. Before this library was founded, ten years ago, there was no library in New York from which the people might take books to their homes without charge. There is now a main library at 49 Bond Street and branches at 135 Second Avenue, 226 W. 42d St. and 251 W. 13th St. These libraries

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repr sent an aggregate capital of $200,000. Last year the number of books circulated was 423,000, or rather the 49.000 v)lumes in the libraries were taken out in all 423,000 times. The reading rooms, were made use of by 170,000 persons. The percentage of works of fiction called for is steadily decreasing, until now it is but twenty five at the main library, and rather more at the branches The book most called for at all the libraries still is and always has been "Uncle Tom's Cabin." The working women's clubs near the libraries use them freely, and the teachers in the public schools send their pupils to the libraries for books appropriate to the line of study they are pursuing. Thus the library has become a part of the public school system. The percentage of loss is remarkably small, only one book out of 95,000 taken from the main library failing to come back.

Last year the expenses of the libraries amounted to $23.500. whi e the receipts were but $22 000. The city is authorized by the Library Law to give $5,000 for each 100.000 annual circulation of a free library. This library would be entitled to $20,000 under this law, but the Board of Apportionment allowed it but $10 000. The current year the allowance is to be increased to $12,000. The expenses have been cut to the lowest possible point, but unless the friends of the institution help, it will be necessary to curtail the work. Boston spends $127,000 annually of public funds upon its magnificent central public library and its twelve branches, and it circulates mo e than a million books yearly. Baltimore devotes $50,000 a year from the public treasury to the same purpose, and other cities in proportion.

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THERE was a good deal of common-sense and just criticism in what Joseph H. Choate had to say in his speech, at Chickering Hall, in behalf of the New York Free Circulating Library, particularly in reference to the Sunday newspapers· Here is the way in which he handled this subject:

This generation is fast becoming in danger of being raised and nurtured on newspapers. The daily papers are practically rooting out books altogether. Now, there is one feature of this library which I admire It is one of the few wholesome influences to which the people are allowed access upon Sunday. Without it they are tied up to two alternatives—going to church and reading the Sunday papers. Think of that latter alternative! Because, to my mind, there is no more pernicious and demoralizing mental habit than that jerky and scrappy habit of attempting to read a Sunday newspaper Just think of what they are—all alike, and the same Sunday

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after Sunday. Fifteen pages of advertisements and twenty-five pages of reading matter, and such reading matter! Now, what good can come to the people of this city who spend 500,000 to a million hours every Sunday reading such stuff! The other alternative is to go to church, and I advise you all to go. But for me, give me a book from a circulating library. The principal craving is for fiction, and that is really the best reading for tired people, and all the people in New York are tired. Instead of four such libraries there should be thirty or forty, and in all parts of the city.

THE second biennal meeting of the Jewish Theological Seminary Association, which was held at Cooper Institute on the 16th ult., demonstrated the earnestness and enthusiasm of those engaged in the work of permanently establishing a Jewish Seminary in this city. The several reports and addresses of Hon. Joseph Blumenthal, the President, Rev. Dr. Morais, Dr. S. Solis Cohen, Dr Alex. Kohut, Dr. Cyrus Adler and others, evinced a lofty grasp of the aim and purpose of such an institution, and the fact that fourteen pupils are now receiving instruction under the tuition of Drs. B Drachman and Lieberman promises much for the future. By an act of the Legislature of New York, May 10th, 1888, the organization founded by Samson Simpson in 1853, and the four and half acres at Yonkers donated by that eminent philanthropist, was consolidated and the property acquired by the present society. The total receipts for the past two years were $13,082.84, and the expenditures $7,778 28, leaving a present balance of $5,304.56 in the treasury. Several thousand dollars were raised by subscription at the meeting and a committee appointed on propaganda It was intimated that if the work was properly prosecuted two prominent philanthropists would soon endow the Seminary. That there is a loud call for such an institution in New York, especially in view of the increasing foreign Jewish immigration, no sincere Israelite will deny, and considering the great success of the Cincinnati Hebrew Union College in contributing twenty-three rabbis to American pulpits in the comparatively brief period of its existence, many of whom have already attained distinction as preachers and writers, there should be a generous response to the call of the Association for its substantial existence. New York, with its 200,000 Jewish population, should certainly possess a thriving Theological Seminary.

THE "fall" or retirement, to put it mildly, of Prince Bismarck will wring no tears from enlightened lovers of liberty, those who

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believe in the *individuality*, not the aggregation, and conglomeration of the citizen. Especially have Jews no reason to lament Prince Bismarck's disappearance from the all but autocratic power he has wielded these twenty years and more over the destinies of his country —we may almost say Europe.

He was never a friend of the Jews —nay, he was an enemy from his earliest advent in the political field. We recall his tirades against the Jews before 1866, when he said he would not trust a Jew with any office, when he denounced the whole race as unworthy and despicable. There can be no question but in late years he aided and abetted the anti Semites in their infamous warfare. We know how he ruined Lasker and the courageous, honest and gifted men who, like the lamented statesman, battled for true emancipation.

In truth, he never for a moment cherished a kindly thought for a Jew except in the hope of making "use of him," and when he found his hopes defeated and despised he rose in all his might to destroy and ruin

Yet Bismarck was a great man during his long day of power. Scarcely a greater has been known to Europe since the century dawned. A man of blood and iron he staked all upon the hazard of a die and won every time, but this last, when, in the young and ambitious Kaiser, he has at length found his "master."

The N. Y. *Star* has been devoting considerable space to sketches of prominent American Hebrews in science, art, literature and other learned professions. In a recent number appear the following brief sketches of American Jewish artists:

Henry Mosler, an artist of world wide renown, comes from Cincinnati. His "Prodigal's Return" is in the Luxembourg gallery. For three pictures depicting Indian life he received $75,000 from a Rochester merchant.

The works of Moses Ezekiel the sculptor, have been exhibited in all the art centers of Europe, and have elicited universal commendation. He is a native of Richmond Va., but has resided abroad for several years. His studio, which is at home, is located at the baths of Diocletian, and is said to be the most artistic and quaintest of all in that city. The floor is covered with rich antique tiles, 1,500 years old; the walls are fragments of the bath of Diocletian, and eight elephants' heads hold the candles that light the studio.

Herman A. Hyneman, an artist of distinction residing at Philadelphia, studied at Paris under Bonnat. His picture, Desdemona, which was exhibited at the Paris Salon, was purchased by Mr. Klemm of Philadelphia. Many of his pictures have been extensively reproduced, including Marguerite in Prison, It Might Have Been and The

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Passing Glance Another Jewish gentlemen, Ephraim Keyser of Baltimore who studied in the Royal Art Academy of Munich, and carried off a prize for a life-size picture of Psyche, stands high among the artists of the day. His crowning work is a statue of De Kalb in the State house at Annapolis. San Francisco has furnished Toby Rosenthal, who has also attracted wide attention as a painter. He studied at the Royal Academy of Munich, and while there painted Morning Prayers in the family of Bach, which is now in the Leipsic Museum

George D. Maduro Peixotto, a resident of New York graduated from the Royal Academy of Fine Arts at Dresden. He also studied under the most celebrated French painters. While in England he painted portraits of Cardinal Manning, Sir Moses Montefiore and the Countess d'Avigdor. The former received a place of honor at the Paris Salon. In Paris he painted portraits of Gambetta, Prof. Yeatman, Madame Hellman and others.

Among his recent productions is a superb portrait of Hon. William Windom, Secretary of the Treasury; Chancellor Eliot of St. Louis; Chief Justice Waite; Father Sylvester Malone; a little daughter of Senator Jones of Nevada; Bishop Gilmour of Cleveland Mr. Peixotto is now in Boston engaged in painting the portraits of some celebrities of the "Modern Athens."

Hon. A. S. Solomons, of Washington, as the Special Agent of the Census, is doing a good work in securing the first accurate statistics with regard to the *vitality* and *longevity* of the Jewish race in the United States. The object is not to obtain a general census of the Jews of this country, but such as will, no doubt, irrefragably prove what has so often been asserted in their behalf, that their vitality and longevity exceeds that of all other people. This is accounted for owing to their temperance, cleanliness and diet, their virtue and morality. Hon. Robert P. Porter, the Superintendent of the Census, deserves the highest praise for having made this subject one of the special branches of inquiry and investigation to be embraced in what we believe will be the best census ever taken in in the United States.

The *Insurance Monitor* justly observes:

The Hebrew risk is the very best a life-insurance company can secure. Once get his first annual premium, and he is a most persistent payer. Once establish his faith in a company, and he sticks to it through thick and thin—through good report and evil report. He pays until he dies or until his endowment matures. As a proselyte

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he is enthusiastic and clannish —wants his brother and cousin and partner to insure in the same company. He does not believe in notes but has a penchant for rebate His renewal is promptly paid on the day due—his belief is light in extensions. His medical record is excellent and the *percentage* of deaths in his race is lower by the experiences of companies than that of any other race of men. He is courteous to the agents and believes in life insurance for indemnity —only.

NOTICES OF THE PRESS.

The *Brooklyn Standard-Union* of the 20th says: "The March number of THE MENORAH, the official organ of the Independent Order B'ne B'rith, is full of interesting and thoughtful matter. Dr. Gustave Karpeles' "History of Jewish Literature" is continued, the present instalment dealing with the Mishna and the Talmud. Oswald J. Simon contributes a readable and critical sketch of Robert Browning, and 'Judæus' tells in an interesting way 'What is the Schulchan Aruch.' Dr. Henry Berkowitz writes learnedly of 'The Golden Age of the Hebrews,' and Dr. Henry A. Hartt has a spirited poem called 'Israel's Deliverance from Egypt.' There is also a large amount of matter detailing the doings of the various lodges of the B. B. It will be interesting to many Brooklynites to know that our genial and popular townsman, Mr. Bernhard Midas, ex Commissioner of Charities of Kings County, has become the business manager of THE MENORAH—a fact which ensures the continued success of the magazine."

AFFAIRS OF THE ORDER B'NĒ B'RĪTH

NOTE TO CORRESPONDENTS.—We are much indebted to our numerous correspondents for their contributions to this Department, but often labor under difficulty in deciphering names. We would request that our worthy friends write as legibly as possible and only on one side of a sheet. From the large correspondence received it is impossible for the Editor to reply personally to each letter. We are none the less much indebted, and beg that all brothers favoring us with letters will regard this notice as an acknowledgment. Letters arriving too late for publication in a current number will appear in the following.—*Editor* MENORAH.

King David Lodge, No. 60, Baltimore.—The 25th anniversary of this lodge was celebrated at the Concordia on the 19th ult, and was a splendid entertainment. The intellectual feast was preceded by a spendid *Kosher* repast partaken of by over one hundred and fifty ladies and gentlemen.

Secretary S. S. Nyburg was the toastmaster, and he introduced President Lewis J. Cohen, who spoke on the "Day we Celebrate." "The Lodge," he said, in reviewing its history, "was the first English-speaking institution of its kind in this city, and its existence was

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deemed necessary to promulgate the aims of the Order among native Jews. Through the efforts of the King David a District Grand Lodge had been provided; likewise did it lay the foundations for the Atlanta Orphans' Home. It had furnished one member of the Executive Committee of the Constitution Grand Lodge, four Presidents and three Secretaries of the District Grand Lodge. Grand Secretary Nyburg, responding to the toast, "Our Order," in the absence of Bro. President Julius Bien, who was unavoidably absent, claimed that without egotism it might be proclaimed the Order is a blessing to Judaism, and it had not confined it benefactions to our creed. One million five hundred thousand dollars had been expended for general humanitarian purposes in the Home for Aged on the Hudson, in the Cleveland Orphan Asylum, the Atlanta Orphans' Home, Jewish Hospital in New Orleans, etc. The Jews of the Orient begin to bless the Order, which has not yet fulfilled its destiny, and has new problems and difficulties to solve in the uture.

Bro. E. Goldman answered the toast, "District Grand Lodge No. 5"

Bro. Maurice Laupheimer cut short a very humorous speech on "Our Country—a Wild Western Oration," which was loudly applauded.

The address of the occasion was that of Hon. Simon Wolf, of Washington, on "Our Orphans." He had been asked sarcastically by the editor of a Jewish paper if he was to talk this evening on Wolf's hobby. and he answered it were better to ride a hobby than no horse at all. King David Lodge's acts in defending the absent and upholding measures of general interest, would be emblazoned in bright pages of history, illumined with good words and deeds. The lodge, too, had contributed more money to build the Atlanta Orphans' Home than all the other Baltimore lodges combined, and just now had presented to the Home its library, for which, as Chairman of the Committee, he now thanked them. Bro. Wolf was very eloquent in speaking of the aims and achievements of the Order.

Bro. Sol. Wasserman, of Fidelity Lodge, answered the toast, "Our Sister Lodges," and was followed by Bro. Louis B. Bernei, who spoke of the "Ladies." Among other things he said: "Man came first and woman after, and she has been *after* him ever since. The Bible tells us that man was made of the dust of the earth. But isn't it strange that there should have been dust-raising before the

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advent of woman and house cleaning? Nowadays it is woman who raises the dust, and calls on man to come down with it—the bright, shining, golden dust. The first marriage resulted in raising Cain, and many more have been equally successful since.

The present officers of the lodge are: Lewis J. Cohen, President; G. Goldman, Vice President; S. S. Nyburg, Secretary; Geo. Pollock, Treasurer; Michael Schloss, Warden. The Entertainment Committee consisted of S. S. Nyburg, Chairman; Capt. L. Schneeberger, L. B. Bernei, Geo. Pollock, F. Lazarus, L. J. Cohen, E. Goldman, A. Brag and M. Schloss.

Friendship Lodge No. 403, Newark, N. J.—This is the name of the new lodge, the first since the passage of the optional endowment law, installed on Sunday, the 9th ult., at Newark. Composed of 86 young men, whose average age is 26 years, it gives promise of being one of the most flourishing in District No. 3. The ceremonies were conducted by Bro. David Klein, President of the Grand Lodge, who came over from Philadelphia expressly for the purpose, and who was accompanied by the following officers and members of the Genera Committee: M. S. Meyerhoff, first vice-president; M. C. Hirsch, treasurer; M. K. Cohen, secretary; Jacob Singer, Jacob Miller and Adolph Eichholz. The officers of the new lodge consist of Jacob Holzner, president; Louis Hood, vice-president; L. Schlessinger, secretary; Louis Hano, financial secretary; Louis Plaut, treasurer; Moses Joseph, warden; George Kridel, guardian; Leopold Jaratcefski, Samuel R. Walter and Henry Lindeman, trustees. To Brother Jacob Holzner, one of the oldest B. B.'s in Newark, and who kindly consented to act as its first president is the lodge principally indebted for its formation. He has been untiring in his efforts to establish this new branch of the Order.

The officers being installed, Bro. Jacob Singer, of Philadelphia, delivered an eloquent oration, entitled "Education as the Mission of the Order." He deplored the popular error that there was no other aim or object than personal gain through the beneficial and endowment regulations. The latter formed but a part of the true objects of the Order B'nē B'rith.. Called into being by the pressing needs of half a century ago, to unify and bring into social relationship the scattered body of Jews living in this, the land of their adoption, to advance their religious and communal welfare, its achievements are a matter of current history, and to the observer

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the causes which underlie the growth of the American Jew in commerce, trade, learning, influence, none have been more potent than the Order B'ne B'rith. It is not wide of the mark to state that the eleemosynary institutions which exist all over the land, as living monuments of the broad and tolerant charity of the Jew, received their first impulse and life from the Order as a body and its members individually through its precepts

Bro. Singer spoke of the Order's work in the Orient and in Germany, and then enlarged upon the necessity of educating the offspring of the Slavic immigrants in our midst, and in this connection said, that the General Committee was now considering the advisability of establishing two Manual Training schools one in Philadelphia and one in Newark, where the Jewish-Russian young men could be taught the elements of industry. A fine banquet was given by the lodge in the evening, at which the toasts and speeches were unusually bright, particularly the response of Louis Hood, Esq., a promising young lawyer of Newark, who has been Judge of the Police Court and is now Assistant Prosecuting Attorney.

Success to Friendship Lodge is the earnest fraternal wish of the MENORAH.

Golden Gate Lodge No. 129, San Francisco.—This lodge is now nearly 21 years of age and has on its roll some of the best members of the District. The recent election for officers resulted in the choice of the following brothers: President, Louis Bernstein; vice-president, I. J. Aschheim; secretary, B. Isenberg, treasurer, Louis Mayer; monitor, Jacob Cohn; warden, Max Michaels; o.-guardian, J. Lindner. Bro. Bernstein is an old member, but had withdrawn from the lodge until two years since, when he again renewed his membership, as he could not be happy "out in the cold." He is now one of the most active, making up for lost time and exhibiting his old love for the Order.

Bro. Aschheim is one of the most talented members of the Grand Lodge, formerly Past President of Yosemite Lodge. He was recently elected one of the delegates of District No. 4, to the General Convention of the Order at Richmond, Va., in June next, and will certainly be among the "shining lights" of that great assembly. Bro. Aschheim has been a contributor to THE MENORAH and wields a graceful and witty plume.

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Bro Isenberg was formerly a member of Ezekiel Lodge of Newark, N. J., but affiliated with Golden Gate in 1879; was elected Secretary in 1883 and has been successfully re-elected, being very popular and one of the staunch and indefatigable workers for the principles of the Order.

Bro. Mayer is now re-elected Treasurer for the seventh term and is known as the "watchdog" of the treasury. He has been a B. B. since 1871 and is always very active.

Bros. Cohn, Michaels and Lindner are veterans and always zealous in their devotion.

Golden Gate Lodge is never weary doing her duty towards every charitable object and ranks among the foremost of the Pacific branches.

The Twenty-fifth Anniversary of Samuel Lodge No. 63, Brooklyn, was celebrated by a banquet and ball, on Sunday, March 2. The lodge counts 181 members, and is in a very prosperous condition The Committee of Arrangements had spared no trouble in making the affair a grand success and enjoyable for all present.

About 400 sat down at the banquet table. The District Grand Lodge was represented by President Wm. A. Gans, 2d Vice-President, D. L. Walter; Morris Adler, Chairman of Committee of Intellectual Advancement, and Secretary S. Hamburger. Other invited guests were: Ferdinand Reiss, District Deputy of Long Island District, and the Presidents of the other lodges of the I. O. B. B. in Brooklyn. Toasts were answered by President Wm. A. Gans for the Order; Morris Adler, "Our Country;" Bro. D. Kohler, Chairman of Committee of Arrangements; Michael Goldschmidt, President; George Falk, Vice-President; Ferdinand Reiss and the President of Hillel Lodge No. 28, Brooklyn, E. D., all of which were received with due appreciation.

At nine o'clock the ball commenced, and the young generation of Brooklyn were present in full force.

The lodge can well be proud of its success, and a number of new members will be the result of this celebration.

Change of Name of B'nai Simon to Benjamin Franklin Lodge. Addresses and Festivities.—The investment of a new name for B'nai Simon Lodge No. 250, I. O. B. B., to Benjamin Franklin Lodge took place on Thursday, February 27, at 77-79 Essex Street, New

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York, in presence of the greater part of the members of the lodge. President Wm. A. Gans, 2d vice-president D. L. Walter, secretary S. Hamburger, Bros. Sam'l D. Sewards and A. Hirsh of the General Committee visited the lodge for the occasion and addressed the members on the importance of their new name and the consequent favorable results which are expected to accrue to the lodge.

The name was very favorably received by the members and their co-operation promised to make it a good, successful lodge in the future.

After the close of the lodge the General Committee was invited to a banquet prepared for the occasion, which was attended by all the members present and greatly enjoyed.

Fraternally, S. HAMBURGER, Sec'y D. G. L. No. 1.

Thirty-sixth Anniversary of Washington Lodge No. 19, New York.—This event was celebrated on the 2d ult. by Washington Lodge, and was a charming entertainment, consisting of a musical soiree, banquet and ball held at Maennerchor Hall.

The programme for the concert was admirably executed, embracing vocal and instrumental pieces by Miss Flora Klein and Miss Carrie Straus and Messrs. E. Salinger, Oberndorfer, Baer and Gunn. An original dialogue composed expressly for the occasion by Bro. Abraham Emanuel, Chairman of the Entertainment Committee, was also most effectively rendered, Miss Dr. Martha Wollstein, Miss Hattie Lehman, Miss Bertha Metz, Mr. L. Wollstein and the author participating. Full of wit and humor, it also evinced both thought and culture, and elicited warmest applause. Bro Louis Wollstein gave a humorous recitation, and at the banquet Bro. M. Ellinger spoke of the influence which, during her existence, Washington Lodge had exerted upon the Order by her ever enlightened and progressive spirit.

Purim Celebration at B'ne B'rith Home, Yonkers.—A very large audience attended the Purim celebration at the "Home" at Yonkers, on the 2d ult., under the auspices of the "Ladies' Auxiliary Society." It was the largest assemblage of visitors that probably ever attended upon a similar occasion. Literary, musical and vocal exercises were rendered, and a repast was given by the Auxiliary Society, of which all the inmates and visitors partook. The exercises were under the

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direction of Mrs. David Wile, President, and Mrs. J. H. Rosen, Vice-President. Among those present were ex-President Myer Hellman, Treasurer Sol. Sulzberger, Messrs S. D. Sewards and Bernard Metzger, of the General Committee, and Bro. M. S. Hyman, President of the "Home," and nearly all the members of the Board of Governors.

At a meeting of the Board of Governors, on Tuesday evening, March 4, Miss Dr. Martha Wollstein was unanimously elected as a member of the visiting and consulting staff of the Home.

Visits to Lodges—Bros. M Goodhart and Henry Duschnes, of the Committee on Intellectual Advancement, visited "Israel Lodge No. 176," at its rooms, 70 E. 4th Street, on Sunday, the 23d inst., and made earnest addresses. The meeting was public, ladies and friends of the members being present.

Bros S. M. Roeder and H. Gersoni, of the same committee, addr ssed a public meeting of "Leo Merzbacher Lodge No. 244," at its rooms, 630 5th Street, on the same Sunday.

Isaiah Lodge No. 49 gave an entertainment at its Lodge Rooms, Bloomingdale's Annex, E. 60th Street, on Sunday, March 23d, of a musical and literary character, and Rev. R. Grossman was the lecturer.

Optional Endowment Committee.—The first meeting of the Committee on Optional Endowment of District No. 1 was held at the rooms of the Grand Lodge on Sunday, the 2d ult. The members present were Bro. Myer Hellman, Chairman, Brothers Max Toklas, Sol Kohn, J. Kantrowitz, Henry Duschnes and Judge Goldfogle. Bro. Joshua Kantrowitz was elected Vice-President and Henry Duschnes, Secretary. Messrs. S. B. Hamburger and Wolfgang Mayer, who were absent, sent apologies The committee decided to hold meetings or hearings on Sunday mornings and its general meetings on such eve ings as shall be designated by it.

Bethel Lodge No. 4, I O. B. B., of Cincinnati, O., celebrated its forty first anniversary, on Sunday evening, March 16th ult, at Covenant Hall. The attendance was very large, and many members who had not attended a meeting in years were present on this occasion A lively interest was manifested, and renewed efforts are to be made in old Bethel to sustain its well-earned reputation. The features of the evening were a number of able addresses by prominent members and a fine collation.

Adullam Lodge No. 326, Pittsfield, Mass.—The following are the newly elected officers, all of whom are experienced and most

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worthy and capable members: Bro L. B Simon, Monitor; A. J. Newman, President; C. M. Wolf, Vice-President; M. G. Rosenthal, Secretary; Louis Wolf, Treasurer; M. Rosenthal, Warden; M. Lederer, Guardian.

Attention is directed to a most diverting, and, at the same time, valuable communication from the new Secretary of this lodge, which appears in our Open Letter Department.

B'ne B'rith Temple of Cincinnati.—At the last quarterly meeting of Mount Carmel Lodge No. 20, in Cincinnati, a resolution was adopted pledging the investment of $10,000 for the erection in that city of a fine building for the accommodation of the lodges of the B'nē B'rith and other Jewish societies. A committee was appointed to secure the cooperation of the sister lodges of the city in this undertaking.

Annual Meetings of D G. Lodges Nos. 2 and 7.—The annual Conventions of the Grand Lodges of Districts Nos. 2 and 5 will be held on May 18—the former at Kansas City, Mo. the latter in New Orleans. The question as to the future seat of the Grand Lodge changing same from its present location in Memphis to New Orleans, and upon which all the lodges of the District are to vote, will be among the important questions to be decided.

Foreign and Domestic Miscellany

The Purim Association gave its annual ball at the Metropolitan Opera House on the 4th ult., the net proceeds, amounting to $13 000, were donated to that excellent organization the United Hebrew Charities. It is reported that since its formation some twenty eight years ago the Purim Association has distributed $250,000 in charity

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The net receipts from the recent Hebrew Educational Fair, as we learn from the report of S. M. Schafer, Esq were $123,643.58. the expenses amounted to $13,862,12. hence the gross receipts were $137,511,70.

Dr. Adolph Kohut, of Berlin, the eminent author, who has several tim s contributed to THE MENORAH, and who is likewise familiar to our readers through the adaptations of a number of his brilliant productions, has received from the Emperor of Austria the Golden Cross for merit in recognition of his literary labors. Dr. Kohut is a brother of the Rev. Dr. Alex. Kohut of this city.

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THE MENORAH

VOL. VIII *MAY, 1890* NO. 5

WILL JEWS AGAIN BECOME AGRICULTURISTS

PRACTICAL EXPERIMENTS IN PALESTINE

TO a certain extent the MENORAH has steadily contended that colonization is the true solution of the Russian-Roumanian problem, that Jews can become successful farmers, husbandmen, viticulturists, sericulturists, etc., etc. Our ancestors were the greatest keepers of flocks and herds, cereal and wine growers, and though exile, persecution and draconic laws have for centuries prevented their occupation in these former pursuits, this fact has not deprived them of the ability to renew their ancient calling and follow the same with success. The following article, which we take from the London *Spectator*, confirms our views and as presenting the situation of Jewish Colonies in Palestine, deserves to be carefully studied by those who may well consider the application to the United States :

"In a quiet way and without attracting the least attention in this country the western half of Asia Minor has become, in the course of a single generation, the objective point of the two immigration movements that can hardly fail to exercise a marked effect upon the future of that portion of the Turkish dominion. In the north the Greeks are rapidly colonizing the historical region lying to the southwest of the Sea of Marmora, the Moslem as rapidly receding from them, and in the south the Jews are rapidly gaining a footing in the Syrian villayet, and, what is more noteworthy, are in increasing numbers devoting themselves to the cultivation of the soil. Of course, the influx of these people in Asiatic Turkey is not on anything like the big scale to which the western world has become accustomed. Still, the movements referred to, notably that of the Greeks, have attained larger dimensions than is generally supposed or believed here. And as, apart from the historic interest attached to them,

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both have a present and practical significance, a few facts relating to the Greek settlements in the north, together with a few figures showing the progress of the Jewish colonies in the south, gathered in the course of a personal visit to them, may not be without value just now.

The immigration of the Jews in the Syrian villayet has been numerically much smaller though relatively far more rapid than that of the Greeks in the north of Asiatic Turkey. They are at present over 35,000 in number in the ten cities for which figures are available—Jerusalem, Saphet, Tiberias, Jaffa, Hebron, Sidon, Haifa, Aroo, Sichem or Nablous, and Geza. But this excludes the multitude forming isolated and small communities all over the country now, as well of the Jewish colonies, of whom more presently. The total, including these, will certainly exceed 40,000; it will indeed be likely to approach 45,000. But even the smaller figure shows a notable growth in a single generation, for it represented a fourfold increase since the number of Jews in Palestine was certainly not more than 10,000 to 11,000 twenty-five years ago, and this immigration of Jews is likely to go on in the future at a constantly augmenting rate.

But the mere increase of Jewish settlers in southern Syria would, in our opinion, hardly be worth noticing, great as it comparatively is. *The significant and noteworthy fact is, that the Jews are beginning to cultivate the soil.* The Jewish colonies there have long passed the tentative state and are now an established success. *The men show themselves capable farmers, for they do their own field work, and their produce last year was such as to beat anything grown by the picked German settlers located near Jaffa.* A list of these colonies, which are all the creation of the last ten years, taken in conjunction with the figures before given, showing the increase in the number of Jewish immigrants, will enable people to form a fair idea of the proportions the movement is assuming, always remembering that it is only the growth, practically speaking, of the last decade, and that up to recently the Turkish Government did all it could to hinder the formation of Jewish settlements in the south of Syria, while western Jews have also cold-shouldered them as much as they could.

The first and largest of the Jewish colonies is that known as "Pethach Tikveh"—the "Gate of Hope." It comprises 330 persons settled on 14,000 "donums" of land—each donum is about 900 square metres. They include 101 actual field laborers, have about 170 head of cattle, and a suitable

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proportion of horses and other live stock. They own vineyards, planted with nearly 50,000 vines at present, and olive gardens containing about 16,000 trees, besides fruit trees of other kinds. The next important colony is the "Zichron L'Jacob"—"Memorial of Jacob"—near Samaria It comprises 10,000 donums of land. On it are 550 souls, of whom 160 are field hands. They have 260 head of cattle, and have planted up to date 30,000 vines. Next comes the "Rishon L'Zion,"—"First of Zion," a colony that is going in for viticulture on a very big scale and with great success. The settlers here are only 160 in number, but they have a greater proportion of adults, and nearly all are actual laborers. Their vineyards contain over 500,000 vines in bearing now, besides nurseries of young canes for extending the plantations. They have 3,000 olive trees and the same number of almond trees, and over a hundred head of cattle. The Jews in this colony have given evidence of first-rate capacity as vine growers and farmers.

The next colony in point of size is that known as "Maskereth Baitha"—'Memorial of the House'—near Ekron. Its extent is about 5,000 donums, the number of settlers 181. They go in rather extensively for mulberry growing, with an eye, it may be presumed, to silk culture. They have already plantations containing 15,000 trees, and the number is steadily being increased, and they have 130 head of cattle.

Then follows the settlement of "Rosh Pinah"—'The Chief Corner Stone"—with an area of 3,600 donums and 178 colonists. These devote themselves rather largely to vine growing, but also to other branches of mixed husbandry. So that while they possess nearly 250,000 vines, 3,000 olive trees, 2,500 fruit trees, and 3,000 citrons, they own likewise 110 head of cattle, 50 sheep—rather an unusual thing hereabouts—and 110 goats.

The next largest colony is that of "Gadera," about 3,600 donums in extent and 32 settlers. They have only made a start and have recently begun planting and field work, it is therefore too early to give any further details of their present condition and prospects. After this we have the settlement "Yesod Ma'aleh" of about 2,400 donums, with 31 colonists, who have only just succeeded in establishing themselves, and the more important colony "Nahalath Reuben"—"the "Inheritance of Reuben." This is also one of the Jewish agricultural centers, which shows signs of marked progress and capacity on the part of the people located here. It covers an area of 1,500 donums, but the

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manner in which every inch of ground is being turned to account by the colonists there, argues well for the skill and future prosperity of the Jewish farmers They go in for vine culture, but most largely for fruit growing. They had planted up to last year 30,000 vines and over 6,000 fruit trees. The last of the Jewish colonies is the small settlement "Yehudieh," where about 60 persons have located themselves, on some 1,600 donums of land. They are working on a small scale, but had more than a year ago already planted 2,000 vines and some 250 fig trees.

These are so far the principal settlements of the "Children of Israel" in the land of their fathers. *But individual farmers may also be found in fair numbers throughout Palestine, where not twenty years ago the idea of a Jewish agriculturist or farmer would have provoked nothing but laughter, and it may be pointed out that these colonists owe their existence to no charity, for excepting, we believe, in one case the settlers have received no help of any kind.* They are the spontaneous outcome of the desire felt by large numbers of Jews in Eastern Europe to return once more to the land of their ancestors in the capacity in which as they understand they can ever take root in the soil. They are the men of the better class of the Jews; the mere circumstance of their devoting themselves to agricultural work shows that, and far different to the peddling huckster, who in the eyes of many people in Western Europe passes for the typical Jew. They are of the tough and hard-shell type to which Judaism owes such strength and permanence as it has ever possessed. The kind of Hebrew who, having put his hand to the plough, will not likely leave it again.

The spectacle of the Jew after an absence of two thousand years ploughing again the soil of Palestine is like the return of the Greeks to the region of the Five Rivers in Asia Minor, full of historic suggestiveness on which it would be easy to dilate. But our object has been to draw attention to the fact and figures relating to two movements in Asiatic Turkey, which in our opinion are not without much present interest and future significance.'

It is our firm conviction that Jewish colonies will yet be successfully established in the United States. The experiments thus far, while as a rule unsuccessful, were with the exception of the Vineland Colony—based upon inexperience in one part and utopian ideas in another.

The colonies of New Jersey have been successful after

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passing through great trials and probably only when they became directly self-reliant and self-supporting. In uniting likewise the industrial element- as in the Carmel Settlement - the foundation was laid for that diversification which is essential in these days of trade and commerce.

THE WORLD AND THE CLOISTER*

By Benjamin F. Peixotto

UNDER this title there has appeared in London a novel in two volumes, which introducing to the literary world a new author is destined besides to exercise a marked influence upon the thoughtful readers of our time. It may be said there are not many such, that the masses read the most superficial stuff and care nothing for books which embody thought and require reflection. While there may be much of truth in this statement that it is not wholly true, we know from the remarkable sale of Robert Elsmere and John Ward, Preacher Ben, Hur and other books of like character.

For "The World and the Cloister" is reserved a similar reception to that which this class of romance received.

The book will be a revelation to the Christian world; we are not quite sure but what it will be equally so to the Jewish. The hero, though born of a Jewish mother was reared, as far as the Duchess of Boughton could influence his mind and education, (happily she was powerless to do either) a Christian. He had from the first a will of his own and a spirit which rose superior to his environments. To give the reader some conception of his character we give the following extract from the opening chapter:—

"Roderick had now attained a matured manhood and had thrown himself into a current of political and philosophical thought that bore no resemblance to the ideas of the Duchess of Boughton. He was neither a Catholic nor a Tory, nor

*The World and the Cloister. A Novel by Oswald John Simon. London; Chapman & Hall.

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was he even neutral in regard to those great questions of European interest upon which her Grace felt most deeply. The union of the Italian States and the overthrow of the Pope's temporal authority were objects that had awakened Roderick's profound sympathy. He had already used his vigorous pen in the *Revue des Deux Mondes* and other magazines in favor of that policy. As to party politics, he sought the suffrages of his constituents and gained them on the distinct understanding that Party Government was a method which he did not mean to support, but would ever seek to uproot. Upon the question of religion, Roderick had developed a deep abhorrence of all formulated creeds. And yet her Grace discerned in him something quite different from her preconceived notions of an Antipapist. Roderick Hugenot had preserved his peculiar position as a person born and bred outside every religious denomination, but had he developed into an agnostic? Everybody who knew him sufficiently well to penetrate his subtle nature learnt that that nature was emphatically and, in a sense, mystically endowed with the spirit of religion. The Duchess found it impossible to combat his views with regard to the church of Rome, or, more broadly speaking, even with reference to the Church of Christ. Roderick's attitude in relation to the religious idea was so exceptional and entirely beyond the experience of the devotees of a creed that it was not easy to grapple with it. No Catholic, no Protestant, and no Jew had more thoroughly mastered the genius of religious faith than this man of no denomination. His politics, his religion were intertwined. One was the reflex of the other. The political position, but for a certain abstract sympathy with the school of John Stuart Mill, was isolated, and his religion apparently had no organized centre on earth. What could the Duchess of Boughton make of all this? 'By your works shall ye be known,' was a quotation from the Greek Testament often repeated to the Duchess by her own spiritual advisers and others as a sort of key to unlock the mystery of Hugenot's religious opinions. By his life he was known, and there was no sign in that life of a soul in chains, but

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there was a distinct expression in noble deeds and lofty aims of a public-spirited man, who was busy in the service of perfect freedom. His countenance was like a mirror of truth. It was a tall, commanding presence, with well-developed brow and a keen eye. Roderick Hugenot was not what is commonly understood as a handsome man, but there was a bearing so full of manly grace and a look of rare intelligence, sympathy and wit. The features were not perfect, but were of the most refined caste. He wore slight whiskers and moustache. The color of his hair was a light chestnut and his eyes were a deep blue. His head was particularly well-shaped and phrenologists might have discovered the organs of reverence and reflection specially developed. There was nothing more striking in the personality of Roderick Hugenot than his voice and his speech. In addressing a public assembly and in conversation his voice was never loud. It was a clear, melodious utterance, full of musical tones, and at times had certain notes of sympathy which moved even those who had no desire to assimilate his words.

Such were the early surroundings of Roderick Hugenot, his antecedents, his personal characteristics, and the circumstances in which he entered into the public life of his country. All that is here recorded speaks of a period of the nineteenth century not long before the year 1860."

Thus we have portrayed the character of the hero. In Irene, the heroine, we have an equally strong portraiture. The character is not wholly ideal; we have known, we know, without the seclusion of the convent, Jewesses of this type. Perhaps their isolation by reason of their racial and social confinement may account for such marked development.

Speaking of Irene our author says: "Her character and the course of her education were so far unlike those of the great multitude of girls, that before she had attained the age of twenty her rare gifts of application, combined with her unusual power of assimilating what she read, had secured for her a degree of culture rarely attained by people at any age. She was singularly gifted in memory and in the faculty of close reasoning. * * * Her special talents were of the

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purely intellectual kind, and she possessed quite a passion for history and philosophy. The range of her reading was wide."

The story is beautifully told, both the hero and heroine while of exceptionable strength of character are perfectly natural. In fact there is no exaggeration in the book. The fanaticism of the Duchess of Boughton which leads her *à la Mortara* to kidnap an infant child, the daughter of a Jewess, and immure her for twenty years in a cloister, still has its parallels.

There is a beauty, a grace, a naturalness in all the *dramatis personnæ* which denotes that our young author has been a keen observer of human nature and like his noble father Sir John Simon, who has filled so illustrious a career as jurist, statesman and philanthropist, his gifted son is reserved for equal honors and as a writer particularly is destined to a career of great distinction.

GEMS FROM PASSOVER SERMONS

THE great festival of Israel's deliverance from Egyptian bondage was celebrated last month in the Metropolis by unusually large audiences in temple and synagogue and a number of sermons were preached possessing more than ordinary merit. From some of these we cull the following extracts which are worth preserving.

REV. Dr. K. KOHLER in the *Temple Beth-El*, spoke on "The Four Cups of Passover."

"The first cup offered by the Jewish spring festival," he said, "is cheerfulness. The original significance of the Passover symbols was the bidding of farewell to the destroyer 'frost' as he passed by the tent and a greeting of welcome to genial spring. And there is an important lesson contained therein for us, too.

"The second cup presented by the Passover is the fiery wine of liberty. There is something intoxicating in that celestial fluid. Liberty is the highest boon, but only in the hands of the good. Men

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and nations have been both gladdened and maddened by it. Our era of freedom has disappointed many. The masters changed, the servitude remained. Nobility was dethroned; wealth took its place. Monarchy was defeated; in its stead party rule came into power. Ecclesiasticism waned; individualism rose with all the old prejudice and rancor. There is no liberty without law, no freedom without the redeeming power of some divine ideal. The ship without a master at the helm becomes a prey to wind and wave. The recognition of the divine in man is the price and pledge of liberty. This is the lasting significance of Israel's redemption from Egypt. The declaration of independence does not render a people free. The display of manhood and dignity does. Liberty is power for greatness and goodness. All the lessons of love and sympathy, of compassion and pity for the poor, the stranger, inculcated in the Bible, derive their inspiration and force from Israel's redemption. 'You have been strangers in Egypt, you have been oppressed,' says the law, 'therefore guard against abusing your own powers in vexing any one.' Indeed, amid all the centuries of persecution and oppression the Jew has been but trained and drilled by Providence for the championship of true liberty. All the bitter herbs of suffering and the bread of misery he had to eat during the dark mediæval night steeled his mind and refined his heart for the holy cause of liberty, of humanity, of truth and of justice. Yes, the Jew is more sensitive to social injustice and class prejudice because he longs to see the cause win for which he suffered and struggled more than others. He craves more than the rest of mankind does for a broad, cosmopolitan religion, because his prophets and poets declared it to be the basis of all freedom and his saints and sages have given their lives as a ransom for it. As long as religion and freedom of conscience collide neither is the divine redemption. Israel's Passover offers liberty while pointing to God who lives in all as the Universal Redeemer."

REV. DR. ALEXANDER KOHUT in the *Temple Ahawath Chesed* declared that liberty was the first aim of Israel, its distinctive characteristic, its individuality. He said—:

"One of the prettiest customs of the Passover service is that question which the child puts to his father when the family is gathered around the table listening to the narrative of the old but ever beautifully new and romantic deliverance of Israel from the cruel oppression of Pharaoh. The question is, 'In what does this

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festival differ from all other festivals in the year?' This same question, asked by the child of tender years, is continually put by Jew and non-Jew, by friend and enemy, by firm believer and agnostic. 'What signifies your Judaic faith, with its manifold ceremonies and strange customs, in which it differs from all other denominations?' The answer must be embodied in the question. The essence of Judaism lies in the fact of its difference from all other creeds. Its individuality consists in its development, character and endeavors. Other nations considered freedom as the goal of their greatest struggles, while with Israel it was its first aim. It carried its declaration of independence in its pocket at the very time that it stepped forth into the arena of history. Furthermore, Israel differs from all other nations in that, when driven from the home of its birth and conquered as a political nation, its life as a religious race began. And this it is that characterizes it most particularly and shows that although adherent to his ancestral faith the Jew can acclimatize himself wherever fate may lead him. It is the very difference of his religion that makes the Jew true to his better self, and in their peculiarity as a religious people only lies the preservation of Judaism.

REV. HENRY S JACOBS of the *B'nai Jeshurun* Congregation took his text from *Deut.*, xvi. 3, "In order that thou mayest remember the day of thy departure from Egypt all the days of thy life."

"There are many epochs in Hebrew history," said he, "which have left their impress on an ever advancing civilization. But among all these none has been so important as the Passover, which has Scriptural claims to a perpetuity of observance. The reasons for this are of a four-fold character and underlie the institution itself. It teaches the great principles of eternal justice, and thus speaks to the downtrodden of all races, inspiring faith in the truths of God. It upholds the doctrine of human rights and of that political equality which found expression in the declaration, 'One law for yourselves, for the stranger and the sojourner in the land.' It maintains that high civilization which is based on the masterhood of mind over matter, for it demands that there 'Shall be light for all Israel, in all their habitations'—a light, indeed, to be dispensed through Israel to all of God's creatures without limitation and without distinction. It preaches the great and glorious doctrine of liberty, first published by means of the Passover. The blow at tyranny struck on the

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banks of the Nile, which shattered the fetters of enslaved Israel, has resounded through the centuries, inciting the spirit of hope and encouraging all who labor in the cause of freedom. Let then the Passover be observed with fulness of meaning and purpose, with intelligence and fidelity. It is Israel's heritage to be perpetuated to the very end of time."

Rev. JACOB JOSEPH, the *Chief Rabbi* of the Russian-Polish Jews of New York, preached in Hebrew at the Norfolk St. Synagogue on the significance of the unleavened bread and avoiding all leaven during Passover week. The Rabbi said:

"To many it appears quite inexplicable why the law of eating unleavened bread is so strictly adhered to and why so many ordinances have been framed by the rabbis with a view of effecting the most scrupulous avoidance of all leavened food during this feast. The Bible (Exodus, xii., 39), gives the reason for all this. But the brief statement of the sacred writ must always be understood according to the spirit and not merely according to the literal meaning. In one instance the statement that our ancestors had no time to get their dough leavened in Egypt refers not merely to the dough which was intended for food, but to the state of morality and faith in which they were at the time of the exodus. During their servitude in the land of Egypt, our ancestors had abandoned some of the virtues which they had inherited from the patriarchs. But still their moral condition was not entirely degraded. Their dough was not so leavened as to lose altogether their identity as the offspring of Abraham, Isaac and Jacob. Accordingly Bar Kapara says (Mede. R. to Rev. ch. 32) that they had not changed their Hebrew names, they had not abandoned their national language, there were no calumniators and no informers among them and they were chaste and pure in their family relations. For these virtues they were still worthy of God's redemption and grace.

REV. DR. MAURICE H. HARRIS of *Temple Israel, Harlem*, in a discourse of much ability made a practical illustration of the time honored festival.

"Is the annual reminder of our ancestors' deliverance," he asked, "the only purpose of the Passover celebration? Are we simply the heirs of a hard won freedom which we complacently recall each 14th of Nissan? The past projects itself upon the present in the form of a living duty. Slavery and liberty are not only yearly

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commemorated, they are yearly experienced. There is always an Egypt from which we must flee, always a Pharaoh striving to crush humanity, always a bondage to be broken, always a freedom to be reached Each age adjusts the Passover duties in accord with immediate demands. For instance, 'Afflict not the stranger, nor oppress him, for ye were strangers in Egypt' might read to-day, 'Forget not the poor, since ye were poor when ye came from the lands of Europe' Poverty is a kind of slavery that binds hand and foot in cruel shackles. It says, 'Open not the door of life's comforts or of life's luxuries; gratify not the longings of your nature; suppress the cravings that never can be relieved.' More urgent than Pharaoh's taskmaster it goads its slaves with invisible hands to toil in sickness and in health, in cold and in heat, until the victim falls into an unknown grave."

DE BLOWITZ

Adapted from the French of HECTOR PESSARD *by* C. C. STARKWEATHER

IN 1871 there was at Marseilles a man of Austro-Slavonic origin, an Israelite by birth, who seeing France overthrown, torn by factions, had the idea of naturalizing himself as one of the conquered. He was, as one may see, an original. This new Frenchman showed himself at once a good Frenchman. He employed himself, with the best of his ability and most successfully, to restore order in the headquarters of the Bouches du-Rhone and was sent as a delegate to Versailles, near the president of the Republic, by his comrades of the National Guard. Fifteen days later Thiers could not get along without Monsieur de Blowitz. The illustrious old man loved to question this Marseillais by adoption who knew everything, men, things, and even foreign languages, and whose clear wit suggested every instant rapid solutions of all difficulties. He reserved for M. de Blowitz, he said, a fine position in the diplomatic service, in which a consul-generalship would have opened its doors for him. Already had M. de Blowitz, led by the friendly insisting of Thiers,

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made his preparations for departure, when Mr Lawrence Oliphant, correspondent-in-chief of the *Times*, begged him to replace for a few days the Versailles correspondent, Mr. Hardman, who was ill at that moment.

Blowitz consented. He made his debut, and took at the first blow such a high place in the *Times*, that on the death of the former incumbent, the function of correspondent-in-chief, coveted and largely contended for by the writers and politicians of England, was confided to the Marseilles' delegate of the National Guard.

Before Blowitz, the office of *Times* correspondent was a fine office, but it was nothing but an office. He has made of it a government. He receives ambassadors, confers with leaders of State, knows the text of treaties before those who sign them, and disarranges by a dispatch or a letter combinations which their author thinks secret. Without sacrificing anything of his professional duties toward the *Times*, his suzerain, our confrere exercises his vice-royalty as a true Frenchman, letting no occasion escape of defending his adopted country and efficaciously serving it against those who slander or threaten it. There was even a time, in 1875, at which the Duke Decazes, then Minister of Foreign Affairs, asked M. de Blowitz to risk his position which is so valuable, and to sacrifice himself to render France a patriotic service. It concerned the revealing to Europe the aggressive projects of Bismarck against France, and informing the Czar, then on the way to Berlin, of the plans which German diplomacy had the greatest interest in concealing from the Russian Emperor.

In accepting the views of the Duke Decazes, M. de Blowitz had everything to lose. The refusal of the *Times* to insert his article would have obliged him to retire. The publication of his diplomatic revelations on the other hand, exposed him to the fury of the German press. M. de Blowitz did not hesitate. His article entitled "A French Phantom" produced in the political world a most extraordinary and salutary emotion and a few days later, it was learned that the Czar had left Berlin carrying assurances of peace from the German Chancery, so skilfully unmasked.

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When a man has so high a position, and the talent which is needed worthily to occupy it, he must have enemies. M de Blowitz has some. But as no one can deny either his intelligence, or his knowledge, or his humor, the last resort is to accuse him of not loving France. We have seen what this accusation amounts to.

Having seen everything, M. de Blowitz knows everything. He is, by the way, extremely fond of animals. He has kept for many years an old dog, not handsome, stricken with all the cruel maladies which Providence without our knowing why, is pleased to inflict upon his creatures. The poor beast, swollen, wheezing and whining, horrifies everybody, and requires night and day the tender care of his master. The physicians have advised M. de Blowitz to kill the animal, now that it is encumbering and incurable. But M. de Blowitz keeps the dog, excusing his action with the remark: "One does not kill to get rid of them, his friends, when they become old and ill."

So much for his heart. As to his wit I yield the floor to Sarah Bernhardt, who wrote upon her portrait which she gave to the correspondent of the *Times* "The most ethereal of bodies to the most ethereal of wits.' It may be added that M. de Blowitz is virtually the European news-editor of the *Times*, handling all continental matter in Paris, and sending it from there. For this he gets the modest stipend of $50,000 per year.

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IS THE ORDER PROGRESSING?

A Quinquennial Retrospect

VIEWS OF LEADING MEMBERS

"Watchman, what of the night?"

ADOLPH L. SANGER favors, as in Masonic lodges, a Ritual of three degrees.—REV. JACOB VOORSANGER indulges in some severe criticisms upon the Insurance feature, and strongly urges its elimination; believes in either abolishing the Constitution Grand Lodge, or in so enlarging and extending its powers as to make it effective for immediate and direct good. Advocates a sinking fund of a million for the cause of Education and Emancipation.—I. J. ASCHHEIM thinks there has been too much worshiping of new gods, especially the so-called "Spirit of the Times." Presents a graphic sketch of the Order's origin and the influences which have been exercised in consequence.

VIEWS OF HON. ADOLPH L. SANGER.

A few days ago I received the circular in which you requested me to give my views upon the subject of the matters to be treated of at the coming convention of the B'ne B'rīth, and to make such suggestions as will form the basis of deliberate thought and wholesome action on that occasion.

A heavy pressure upon my time, caused by numerous professional engagements, has delayed the attention which your communication deserves.

I have not been able, through lack of time, to give the business of the approaching convention much serious thought; but there is one matter which has occurred to my mind which, it is possible, I may bring to the notice of the convention, if for no other purpose than that it may be discussed, and I will briefly state it to you now.

You have doubtless observed (and hundreds of others

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assuredly, likewise) that it seems to be very difficult to interest the members of our Lodges sufficiently to bring them to the regular meetings, and I have heard frequent complaint from the presidents of many of the lodges in my own District that they are at times compelled to adjourn for want of a quorum. Whilst literary and musical entertainments have occasionally served to draw full houses, the interest in these cannot always be maintained, and after the novelty wears off, the attendance is likely to relapse into its previous stagnant condition.

Now, I have observed that whilst the business ordinarily transacted in Masonic lodges is, to a degree, less interesting than ours, they are able to attract goodly numbers to their meetings, and I am forced to believe that this circumstance is due to the fact that the conferring of the three degrees is one of the main causes, if not the chief reason, why the attendance is kept up above the normal. I can remember when our own Order conferred its three degrees, there was always a number of members sufficiently interested to be present; they desired to witness the ceremony, and, although it may have been monotonous, still the fact that there were ceremonies to be performed was a sufficient inducement to bring the members together, and you will bear in mind that this occurred when we had no endowment laws and no provision for either literary or musical exercises. I believe that if we were to go back a step and re-establish the three degrees in our own Order, we could restore, to a considerable extent, the old interest.

The symbolism attached to these degrees should be made interesting and attractive, and whilst I do not say that we should readopt the old forms, these might, notwithstanding, be resorted to as a guide by means of which we might create something better, and, by grafting them upon the principles which are proclaimed by our Order, we could, without any sacrifice of dignity or propriety, embody these in a new ritual and make them the means of creating a livelier interest in the routine sessions of our lodges. Our old lamp is still there, but it needs replenishment with fresh oil.

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You will, of course, understand that I am not wedded to this idea; but it is worth reflecting upon, and if others are of my present opinion, let it be carefully considered, and let the convention take such action as it may think proper and advisable.

I am, with kind regards, fraternally yours,

ADOLPH L. SANGER,
Delegate to Richmond from D.G.L. No. 1.

New York, April 4, 1890.

VIEWS OF REV. BRO. JACOB VOORSANGER.

It is no easy task to furnish a comprehensive answer to your circular letter of March 1. Opinions differ regarding the exact scope or sphere of usefulness of the I. O. B. B., and whilst all hands are agreed that some radical changes are imperative, few have given the whole matter such thorough consideration as to justify their speaking with authority. For my own part I cannot promise you that my reply will be hailed with any degree of satisfaction by the great majority of our membership, for the simple reason that I will theorize on the beauties of a noble and dignified fraternity, when, in fact and in deed, the Order has deteriorated into a business organization, so that its platform is purely a shining coat, the gaudy color of which deceives only those who view it from a distance. The tents of Israel appeared beautiful to Balaam. They were in the valley. He stood on the hill.

To effect the metamorphosis of my dreams a few things are essential. With your permission I will enumerate them, and if you readers deem me a crank or an anarchist I shall have to plead previous good character and produce witnesses to my generally sane state of mind.

1. Throw the entire "Endowment system" out of the window. Having thrown it out, hold a *post-mortem* examination, and having found it "deader nor a door nail," bury it so deep in the bowels of the earth that a thousand B'ne B'rith actuaries cannot resuscitate it. It is a snare and

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a delusion. Put it out. It is guilty of all the troubles we have suffered for the past fifteen years; it is responsible for our loss of membership; it alone is amenable for the "great apathy and indifference that have prevailed." Insurance is a business. We have been guilty of imparting false teachings in representing that it was benevolence. And whilst we discoursed upon the glories of endowing the poor widow and the helpless orphan the poor brother who could not pay his dues was kicked out. Between him and our affections stood the taxgatherer. Is there any difference between the lapsing of my policy for non-payment of the annual premiums or forfeiture of my "endowment" for non-payment of assessments? The principle is all the same. We are as merciless as the insurance companies, only the latter do not pretend to do anything but transact business. The endowment system has, besides, committed crimes for which the death sentence should be pronounced upon it. It has interfered with the development of the legitimate interests of the Order.

Everything has become subordinate to it. The presentation of every scheme for the practical illustration of our really noble and heart-elevating principles is generally met with the cry, we are taxed enough. In my District (District No. 4) the brother pays a per capita tax of less than a nickel per week, but he pays two and one-half dollars per month to the endowment fund, and one dollar per month to meet the expenses of lodge administration. He calls that a tax. Having paid $3.50 per month, let us see, in general figures, what the Order receives out of this enormous tax:

2,250 members pay to the endowment	per annum,	$67,500 00*
" " " lodges,	. .	27,000 00
" " " per capita tax,	.	5 062 oc
Total,	. . .	$99,562 00

That is to say, out of an annual $100,000 collected (in round figures) *sixty-seven per cent.* is for a business transac-

*The widow in this District receives $2,000 at the death of her husband.

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tion, and out of the remaining thirty-three per cent. *only two per cent.* ($2,000) are contributed by the District toward the library. In other words, out of a contribution of $100,000 only one fiftieth is contributed to demonstrate the principles of our organization. No man can convince me that an endowment system that has all the faults and none of the virtues, of regular insurance is benevolence. Put it out. If our membership require insurance let them have it, but call it by its proper name, and give it to them on business principles. Have a B. B. Insurance Society, if you wish, but let it be after the fashion of the Masonic organizations. It will then be more easily discovered that our number are entirely too limited to cope with cheap insurance

2. Abolish the Constitution Grand Lodge, or else, give it such character and create such scope of labor for it that it will be readily recognized as the fountain-head of the Order. At present, instead of being a fountain-head it is a figure-head. It has theoretical powers, none in practice. That supreme jurisdiction that, for instance, the Masonic lodges recognize in their constituent assemblies and convocations is lacking in our Constitution Grand Lodge. You will meet at Richmond and talk endowment. You have neither money nor influence. Every District is supreme in the exercise of its jurisdictional functions, and none of them seem to care a snap for the fountain head and its occasional bulls. There is no homogeneity between the Districts - one cannot, will not, and cares not to interfere with the other. Therefore, I repeat, abolish the Constitution Grand Lodge, or else give it both power and dignity. The following plan might be adopted :

3. Let the Constitution Grand Lodge impose a per capita tax of one dollar or more per annum. With the $25,000 or more so collected some good can be accomplished.

It can stimulate the MENORAH to reduce its subscription price to 50 cents per annum and bring it within reach of the poorest brother, or it will be enabled to distribute thousands of copies gratis.

It can pay one or two traveling inspectors, whose visits

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to all the lodges may stimulate local energies, and whose lectures may prove sources of instruction. Our committees on intellectual decrepitude have proven such failures that a new deal is demanded.

4. Let the Constitution Grand Lodge take the initiative to the formation of a commission to correspond and coöperate with the Alliance Israelite Universelle. Let the same commission arouse the Order to a sense of its duty; have a local committee of B. B. in every lodge; create a sinking fund of a million, and use the moral force of twenty-five thousand Hebrews, to strike a death-blow at oppression wherever it exists. Our eleemosynary institutions are in good condition. They are mostly self-supporting, and the fostering hand of the community may at all times be depended on to support the sick, the lame, the halt and the blind. There is perhaps no more noble and glorious purpose than organization for benevolence, but the time has come when the Order must uplift its strong hand, if it has one at all, and become an organization for the amelioration of suffering Jews, taking its stand as the leader in the great cause of emancipation.

I might continue *ad libitum*, but I think I have already made good my claims of being a mere visionary. It is almost impossible, I fear, to lead the Order into new and untrodden ways. Should it be possible, however, to accomplish greater deeds I may be found in the front ranks of the yeomen doing a soldier's service for the noble Order, whose sublime principles are oftentimes in such sad contrast with its actual accomplishments. Faithfully,

JACOB VOORSANGER.

San Francisco, April 13, 1890.

VIEWS OF I. J. ASCHHEIM, DELEGATE FROM DIST. NO. 4.

We are on the eve of a general convention of the Order. Five years have elapsed since that body last met, since representatives, coming direct from among the masses of the brotherhood—mouthpieces of their own respective lodges—

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assembled and legislated for the weal or woe of the institution. Have we in these five years tasted the luscious fruits of their work, or have we found nothing but thistles?

What is the cause of the general apathy now prevailing in the Order and of its numerical retrogression? I answer by pointing the reader in the direction of the supreme legislative body. Not in the inherent weakness of the institution itself, not in the uncertain meaning of its Shibboleth, or unsound nature of its principles, nor even in the indifferent attitude of the native young Israelite towards it; that being rather an effect than a cause, lies the reason for the very unsatisfactory condition of things. No! In my humble opinion, the reason may humbly be found in the leveling spirit of our past legislators, and their apparent utter inability to have seen any good in aught but their own idol, which they dubbed the "Spirit of the Times."

I desire, at the outset, to have it understood that I am one of the few in this District who, during the turbulent times succeeding the last convention, stood loyally by its enactments. At the risk of making myself thoroughly disliked—nay, even hated among the brethren of my own lodge, I advocated the enforcement of the constitution in *every one* of its provisions. I did this simply because it was the law of the Order, regularly and constitutionally established. Therefore, not being one of the ill-reputed members of District No 4, I assume the right to be unreserved in my criticism, and place the blame where I think it belongs.

The Order of B'nē B'rith, while American by birth, has flourished and grown to its present proportions on a vitalizing power which came from foreign lands. European Israelites have founded it, and subsequently, either as leaders or humble laborers in their respective lodges, have nursed it, expanded it, and sought their souls' rest in the shadow of its balmy branches. As the Jewish emigrant, an ardent devotee of his ancestral religion and lover of his race, stepped ashore and found his brethren split in factions, labeled either by the name of the country they hailed from or by their religious bias and prejudices, he soon concluded that the House of

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Israel, instead of being the grand, majestic castle of the old manor, is simply a cluster of cottages. What grieved him most was to see that to enter one would inflexibly bar him the door of the other. He was bewildered as much as if a thousand tongues had spoken to him at one and the same time in just as many different accents. Amidst all this confusion he discovered one place of refuge. Within the precincts of a B'nē B'rith lodge he found the old Jewish spirit (I have no reference to ritual) and feeling still enthroned in the minds and hearts of those present, and, charmed by his majestic power, he also consecrated himself to the work of unifying Israel. Was he permitted to pursue his labors with that ardency and zeal which faith alone inspires? Was his faith in the sublimity of everything Jewish allowed to remain unshaken? No! A new king arose in Egypt, and his name was the "Spirit of the Times." His prophets were men who, either for the sake of notoriety, or of a morbid desire for change, were bound to break with the past in every particular, whether expedient or not. Rabbis who would oppose the opening of the conventions with prayer were the self-appointed oracles of these bodies, and peon-like prostrated themselves at full length before the new king. Instead of these grand conclaves of representative Jews discussing, by themselves, questions that are of vital interest to Jewdom at large, the doors had to be opened to the public and a mock congress held. The daily papers had to report the skill of the participants at parliamentary tactics, but nothing was either said or done during all this time that even had a Jewish complexion. The means were ALL, the end NOTHING. Naturally, and as sure as night follows day, all sentiment was banished from its midst, cool, calculating policy of professional legislators took the place of the warmth of the Jewish heart. The conventions being but imitations, as a matter of course their doings were of the *fac-simile* sort.

I did not intend to refer to the ritual, because I never shared the popular fancy for a ritual of symbols and meaningless ceremonies. Yet, it cannot be denied that the author of

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the last abortive attempt in that direction succeeded in nothing as well as in eliminating everything that was calculated to touch the tenderest feelings of the initiate. Please, understand me correctly. It is not the work itself I undertake to criticise, for that would be time and labor spent upon an object, which, in my opinion, is, and ought to be, near its dissolution, but his fundamental ideas and purposes, which have alienated so many of the former enthusiastic members of the Order, are the objects of my aversion.

Now, as stated above, these conventions having, in many ways, crushed all sentiment, were naturally compelled to turn their attention to the very material question of life insurance. Did they think, that aside from the deplorable fact, that the Order was thereby being diverted from its original channel they were also stirring a hornet's nest? Many good men are now beginning to predict, that if ever the B'ne B'rith should cease to exist and its remains be deposited in an untimely grave the epitaph will be "succumbed in a heroic struggle with a cancerous disease called Endowment" The question itself was absorbing enough, even if confined to the field of discussion in the various Districts; it has become threatening since it donned the robes of higher authority. The old adage of like begets like held good here as elsewhere.

Cold and unsympathetic legislation was very apt to make a selfish and sordid constituency, and the result was, that the Order was nothing but an insurance association, and incidentally also a dispenser of sick benefits. These two topics forever absorb the time of the District and subordinate lodges to the exclusion of all the higher aims which inspired the pioneers to work and to watch. Now, what is the remedy? Let the next Convention solve the puzzle of how to gain the hearts of the young native Israelites. It will thereby redeem the Order. The General Convention being composed of a class of men who assemble just for the purpose for which they have been elected, and not because their own private business calls them to the eastern marts, will no doubt feel their responsibility and understand the needs of the Order.

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I delight in reading the names of delegates of the various Districts, and in nothing could I feel the pang of disappointment with greater poignancy than in seeing that body adjourn without having created a new era for the Order. If a resuscitation of the old love and reverence for the sacred traditions of the past can be brought about by a new ritual, it would be a crime for any one, be he ever so gifted with eloquence and powers of conviction, to rise and oppose such a scheme, simply because, in his opinion, it is against the "spirit of the times." The idolatrous worship of this spirit is as much to be deprecated as the obstinate adhesion to old ideas. A hobby is a hobby, whether it be an antiquated or modern one, and either is very apt to tire the even-balanced. Again, if it be expedient to give the Order the character of an open antagonist to anti-Semitism, let it be done by all means. Let this idea be incorporated in strong language in the new ritual and declaration, and give the young men something to speak and fight about. Further, if it should appear feasible to make the Order a still more direct helpmate to our European sister societies in this mission to ameliorate the condition of our brethren in the Orient, why let it be declared a cardinal principle and compel the subordinate lodges to make such an order of business at their meetings. The young American Israelite may then begin to feel the invisible cord which binds the race all over the world, and to take a pride in laboring in a new field.

As far as the endowment is concerned, I hope the convention will see its way clear either to ignore the subject entirely, or else absolutely and forever banish it from the Order. Let the Districts maintain their endowment system if they choose, but let it be done as something entirely distinct and separate.

The delegates selected to represent this District at the coming convention are beginning to get their gripsacks ready. They are all enthusiastic and willing to follow any policy which promises to make the Order what its founders contemplated it should be. I am told that the delegation will present a candidate for the chairmanship. If he be the man I suspect, he will prove a strong card. Possessing all the abilities necessary, his friends have a long catalogue of reasons why he should be the one to swing the gavel. Besides, what would our Eastern friends think of a trip to sunny California in five years from now?

I. J. ASCHHEIM.

San Francisco, April 5, 1890.

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PREJUDICE AGAINST JEWS

OPINIONS OF ENLIGHTENED AMERICANS

SOMETHING FOR THE ANTI-SEMITES TO READ.

THE *symposium* which our contemporary, *The American Hebrew*, presented in its Special Passover edition, was remarkable not only for the large number but the character of the replies received to its propounded queries.

The questions asked were four in number, viz:

1. Can you, of your own personal experience, find any justification whatever, for the entertainment of prejudice toward individuals solely because they are Jews?

2. Is this prejudice not due largely to the religious instruction that is given by the Church and Sunday school, for instance, the teachings that the Jews crucified Jesus; that they rejected him, and can only secure salvation by a belief in him, and similar matters that are calculated to excite in the impressionable mind of the child an aversion, if not a loathing, for members of "the despised race?"

3. Have you observed in the social or business life of the Jew, so far as your personal experience has gone, any different standard of conduct than prevails among Christians of the same social status?

4. Can you suggest what should be done to dispel the existing prejudice?

Answers to these questions were received from some of of the most eminent Christian divines, besides scholars, poets, statesmen and publicists, and while there is naturally a difference of opinion, the *consensus* is overwhelmingly against prejudice and a tribute to Jewish character most honorable and gratifying.

James Boyle O Reilly, the editor of the Boston *Pilot*, for example, speaks thus unreservedly:

"It has been my fortune to know long and intimately, several Jewish families in Boston and New York, and many individual Jews during my lifetime.

Their standard of conduct is the same as the Christians, but their standard of home-life and all its relations is the highest in the world. I know three men who are my ideals of mercantile honor, integrity and business character: one is a Christian and two are Jews."

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Bishop A. Cleveland Coxe, of Western New York, says:

"Because I love the Hebrew people, their incomparable poetry and the Mosaic history, I am glad to comply with your request.

"I answer your first inquiry in few words. There is no justice and no common sense in such prejudice, and it is thoroughly un-American. I am sure there are innumerable 'Gentiles' among us whom it is much less agreeable to encounter in social intercourse than the Israelites whom I have met *i. e.*, in corresponding positions. And I have often observed that among those to whom our Constitution extends a welcome, it is the Jew who finds much that must be distasteful to him in our laws and institutions, but it is not the Jew who therefore turns upon them with ingratitude and strives to destroy the most cherished features of our social estate.

"As to your second inquiry, I cannot attribute the spirit of which you complain to Sunday School and Gospel teachings. In our schools are generally displayed maps and pictures of the 'Holy Land,' and children are reminded that the Jews are still 'beloved for the Father's sake.' As to the remedy, I find it in the spirit of our own Scriptures and of those which you have imparted to us. Our Lawgiver, though a Jew, rebuked the prevailing hatred of his people toward the Samaritans, and forbade us to imitate it."

Cardinal Gibbons, the distinguished Roman Catholic prelate of Baltimore, declared that personally he had a very high regard for the race which showed so much energy in all their work and possessed so many intellectual characteristics. That so far as Baltimore was concerned, there was no prejudice—that he had not met with any. If any prejudice, however, occurred anywhere, he was very emphatic in deprecating it in this age of enlightenment. That Christianity was indebted to the Jews for their Saviour and all his Apostles. That nothing should be taught concerning the crucifixion that would tend to awaken prejudice against the Jews of to-day, who were certainly in no way responsible for acts committed so many centuries ago, and that he earnestly disapproved of the fostering of any prejudice whatever on any grounds, and that so far as he knew the Jew gave no cause for any prejudice.

The Rev. Dr. McCosh, ex-President of Princeton College writes:

"I believe that the attitude of mere professing Christians toward theJews has not always been so kindly as it should have been. For myself, I can say that I never met with any rudeness from Jews. Of this I am sure, that the true followers of Jesus, old and young, ever feel and cherish a warm feeling

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of affection toward those who are the kinsmen, according to the flesh, of Him whom we regard as our Redeemer, and who is foretold in the Old Testament." (See Isaiah, Chapter LIII.)

The Rev. Dr. Morgan Dix, of Trinity Church, says:

"I am glad to have an opportunity to say, that I have no personal prejudice toward individuals solely because they are Jews. On the contrary, I have known many most estimable persons of that religion. So far as my own experience goes, I find no justification for the feeling to which you refer. I have not observed in the social or business life of the Jew any different standard of conduct than that which prevails among Christians of the same social status.' So far as I know, our children are not trained to loathe and detest the Jewish people. We teach them the facts of history and the truths of Christian theology."

Oliver Wendell Holmes writes as follows:

"In reply to the first, I answer distinctly No!

"To the second question I reply that I, the son of an orthodox Congregational minister, did not receive any anti-Jewish prejudices in my religious education so far as I recollect, unless from certain hymns which were in the books used in the Sunday services. I have heard my father speak of one or more rabbis, of whom he seemed to have a high opinion.

"3. I have not had experience enough in dealing with Hebrews to authorize me to draw any general conclusions.

"4. When the Christian world has learned modesty and humility in its self-estimate, the Hebrew will partake of the general benefit which will accrue to humanity. Until that time comes he must expect to share the epithets and the general condemnation which most of the Christian Churches bestow on the vast majority of mankind."

The Hon Theodore Roosevelt is terse but emphatic:

"1. Certainly not; some of my most valued friends are Hebrews.

"2. No; Sunday school instruction no more produces a prejudice against Jews than against the countrymen of Pontius Pilate; it is the inherited prejudice of centuries.

"3. No, but ages of mutual aversion and of persecution have tended to develop in both the persecuting and the persecuted races faults to which each has now become predisposed by inheritance.

"4. Nothing, except that we should act on the cardinal doctrine of American citizenship and treat a man simply as such, holding him in high or low esteem, according as his character demands it, whether he be Jew or Gentile, Protestant or Catholic."

George William Curtis says:

"My acquaintance is not large among Jews, but my personal experience gives me no reason whatever for the prejudice against them because they

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are Jews. On the contrary, they are among the most courteous, intelligent, and pleasant persons that I know. I suppose that the feeling against them is founded, first, upon the Christian tradition and teaching that Christ was crucified by the Jews, and second, upon their position as social outcasts in the Middle Ages, which was also due to the Christian tradition and forced them into hostility and revenge.

My personal experience shows me no difference in social or business aims or spirit or conduct between Jews and Christians, although I suppose the proportion of Jews engaged in strictly industrial and productive pursuits to be smaller than that of Christians. Jewish patience and Christian principle will work the miracle of destroying the prejudice."

William Dean Howells of Boston writes:

"1. No indeed!

"2. Certainly not!

"3. No. The Jews vary according to their breeding and temperament, as Christians do.

"4. Christianize the Christians."

Col. Robert G. Ingersoll writes that when he was a child he was taught to believe that the Jews were an exceedingly hardhearted and cruel people, and were so destitute of feeling that they crucified the only perfect man who had appeared upon earth, and that they had really stained their hands with the blood of the Infinite. When he got older he found that nearly all people had been guilty of substantially the same crime—"that is, that they had destroyed the progressive and thoughtful." He continues:

"1. I also became acquainted with a large number of Jewish people, and I found them like other people, except that, as a rule, they were more industrious, more temperate, and fewer vagrants among them, no beggars, very few criminals; and in addition to all this I found that they were intelligent, kind to their wives and children, and that, as a rule, they kept their contracts and paid their debts.

"2. The prejudice was created almost entirely by religious or, rather, irreligious instruction. All children in Christian countries are taught that all the Jews are to be eternally damned.

"3. Nothing can be more unjust than to generalize about nationalities and to speak of a race as worthless or vicious simply because you have met an individual who treated you unjustly. Some of the best people I have ever known are Jews and some of the worst people I have known are Christians. Good Jews are precisely the same good Christians and bad Christians are wonderfully like bad Jews.

"4. In the first place, at the bottom of this prejudice lies the coiled serpent of superstition. In other words, it is a religious question. It seems

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impossible for the people of one religion to like the people believing in another religion. The Jewish people should outgrow their own superstitions The Christians should do the same.

Hon. Carl Schurz answers the four interrogatories as follows:

"1. I can find just as little 'justification' for the entertainment of prejudice toward individuals, solely because they are Jews, as I can find justification for such prejudice towards individuals because they are Calvinists, or Catholics, or Unitarians, or New England Yankees, or New Yorkers, or Germans, or Frenchmen, or Hungarians, and so on. I know of no other just rule than that men should be judged according to their characters and not according to their religion or race. A long experience and an extensive acquaintance among people of various classes, creeds, and conditions, have taught me that in many cases those who most loudly insist upon judging men by their religion or national origin rather than by their character have themselves not much character to be proud of, and prefer, therefore, some other standard.

"2. Religious teaching has undoubtedly done much to bring forth and foster the prejudice. But it is not its only source. There is also the bad conscience of dominant society which insists upon blaming the Jews, and them alone, for all the natural effects which centuries of cruel oppression and persecution have produced among them.

'3. I have found good men and bad men, honest men and rogues, noble and ignoble types, socially agreeable and socially disagreeable people, among the Jews and among the Christians in about equal proportions.

"4. The agencies which will gradually 'dispel the existing prejudice' are time, education, and the mutual cultivation of justice and good-will."

President Charles W. Eliot of Harvard says:

"1. No.

"2. I think not. Unitarian Christians believe very much what the reformed Jews believe, but are not victims of any such prejudice.

"3 No; but I have heard honorable business men speak as if Jews were less trustworthy than Christians.

"4. I cannot; for it seems to me to be at bottom a race prejudice. Education with Christians at such schools and colleges as receive both, association with Christians in good works for society at large; association with Christians in all clubs or associations of business men; the careful education of women, so that Jewish ladies may be inevitably recognized as attractive and cultivated women in any society; the taking part by young Jewish men in manly sports; and in the militia organizations; these may all be suggested as palliatives, and even as slow-working remedies, but they hardly touch the evil for the present generation."

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The Rev. Dr. Robert Collyer wrote:

"In trying to frame an answer to the questions in your circular touching the prejudice which exists in many minds toward those who are of your race and religion, I want to be counted among those who heartily disclaim such a feeling, and condemn it wherever it may be found, because, as my own thought runs, we are debtors to you, beyond all other men on the earth, for what we hold to be noblest and best in our own 'aith and life. We sing your psalms, pore over your chronicles, and make pilgrimages to your holy land with devouter heart than your own; while the words of your prophets still stand to us among the grandest things that ever fell from human lips, and the Gospels we esteem as the perfect flower of all the ages came to us through His heart who was bone of your bone and flesh of your flesh."

The Rev. R. Heber Newton answers the first question in the negative and says that while church and Sunday-school teachings were doubtless a serious factor in the past, they do little if any injury at the present time. As to the third question he says:

"The codes of honor of the upper social strata in the business world are, as far as I can see, being seriously affected by the lower codes of honor in the lower social strata, the enterprising members of which are pushing into the highest ranks of business and demoralizing it. So far as I can learn, from my observation and intercourse with business men, I do find that the Jews are considerably responsible for this."

The remedy for the prejudice Dr. Newton believes to be the education of a better public spirit.

That eminent Episcopal prelate, the Rev Bishop Potter of New York, presents an elaborate reply: evincing at once the lofty and elevated tone of the religious teacher, and the practical ideas of a man whose calling has not placed him above the plane of this work-a-day world.

Bishop Potter says:

"Any race prejudice on the score of race is inexcusable, since 'God hath made of one blood all nations to dwell upon the face of the earth.' I cannot say that I have observed a different standard of conduct as prevailing among Jews and Gentiles. There are those who think that the construction of the common standard by Hebrews is more literal and that they are not wont to be bound by what most people would regard as an honorable understanding unless it be nominated in the bond. I am not myself in a position to speak as to this, further than to say, that such has not been my own experience,

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"So far as I have observed particular illustrations of a social prejudice in the case of Hebrews, it has been because of characteristics which were in no sense identical with those of their race, but rather those of the uneducated and unrefined of those races among whom they have been reared. In other words, the prejudice has not been against them as Israelites, but as persons of manners and habits common to Germans, Poles and Americans—manners and habits which are distasteful to persons of culture and refinement. In our day there are many people of all races who grow suddenly rich, and whose coarse, aggressive, ostentatious, and selfishly-inconsiderate bearing would be pretty sure to provoke resentment no matter what their lineage.

"There is, I think, no warrant for the statement that Christian children are taught in Sunday-schools to 'hate the Jew.' Their Saviour was a Jew, and though in other ages the Christian Church has dishonored itself by persecuting Jews, even then more than one Pope lifted a courageous voice as the defender of the Jew, while to-day Christians of whatever name would equally resent injustice of any kind to the Hebrew as a crime against God and our common humanity.

"Injustice, I say. But social intercourse as such, has nothing to do with the question of equity as between races. Such intercourse is a matter of social affinities or tastes, and nobody has any more right to insist that you shall receive me into your house than that you shall like boiled cabbage. If the Hebrew community in America thinks itself wronged because of any social proscription, it has the remedy in its own hands. It is the heir of a great race, having great and pre-eminent gifts. Where these have been developed by adequate culture and joined with a resolute will, they have made the Hebrew easily foremost in statesmanship, art, letters, diplomacy, finance, and every other honorable and distinguished calling. There is almost no one not a Jew who has not, among his friends and acquaintances, some one who is a descendant of that race from which has come the mightiest sovereignty that has ever ruled the heart of man, and for whose rare gifts and graces he has the heartiest respect and admiration. In such cases the question of race prejudice has vanished.

"And so it would if a people with so large a capacity for success would organize for success in those directions where the present situation is most unsatisfactory. If Hebrew capital and taste and energy would set about rearing hotels, club-houses, and private schools, and making them what they should be, they would find the present condition of things promptly reversed. Take the single matter of hotel service—prompt, intelligent, civil service. If such a thing could be made as it is in Germany, Switzerland, France, and elsewhere, the habitual characteristics of an inn, under Hebrew administration, Hebrews, if they were to build such an hotel for their own people, would soon find it crowded with all the Christians whom they were willing to admit. In a word, excellence is the passport to recognition, and this ought to be no unwelcome watchword for a race whose pre-eminent distinction it has so often been under the most adverse conditions, to excel."

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ETERNAL HOPE

"Hope springs eternal in the human breast"

By JOHN G. WHITTIER

I dimly guess from blessings known
Of greater out of sight,
And with the chastened Psalmist, own
His judgments, too, are right.

I long for household voices gone,
For vanished smiles I long;
But God hath led my dear ones on,
And he can do no wrong.

I know not what the future hath
Of marvel or surprise
Assured alone that life and death
His mercy underlies.

And so, besides the silent sea,
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

SOLOMON SULZER.

REMINISCENCES OF VIENNA

By B. F. PEIXOTTO

IT was, I think, during the World's Exposition at Vienna, in 1873, that I first heard the celebrated *chazan*, Solomon Sulzer, who recently, after a life approaching the nineties, passed away.

It was not to hear him, that, with two eminent friends, Prof. Dr. M. Lazarus and Berthold Auerbach, of Berlin, who were also on a visit to the Kaiserstadt, that we went to the

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Temple. Our desire was to listen to our eloquent friend, Adolph Jellinek, the justly renowned rabbi, whose discourses and writings had exercised so mighty and powerful an influence not only upon Austrian but Continental Judaism.

Dr. Jellinek's sermon was a masterpiece and fully sustained his reputation as one of the most enlightened and progressive of modern thinkers, and we enjoyed it beyond measure. But there was one thing in the Temple service which to me, at least (for my friends had often heard him before), was as unexpected as it was hallowing, and this was the singing of the great Cantor, Solomon Sulzer. And when I was told that this was only the remnant, so to speak, of a voice that had enchanted all Europe, I marvelled what such a voice must have been in its prime. The life of this celebrated cantor and composer, happily prolonged to his eighty-sixth year, is full of romantic interest and deserves a place in the pages of the MENORAH.

Solomon Sulzer came of a family originally named Levi, who, in the days of direst persecution, had been driven forth, with twenty other families in the little congregation, from Sulz in the Voralberg. Settling in Hohenems, they preserved the memory of their loved home in their surname.

Sulzer's parents were persons of means and influence. Josef Sulzer, the father, owned factories and houses in Hohenems, and possessed accomplishments then rarely found among Jews. The mother, Fanny Sulzer, was also a woman of high culture, and of strong character besides. They delighted, too, in music, since we read of the many occasions on which Frau Sulzer persuaded her husband to take her to hear the opera at Munich or at Innspruck. What that meant at the beginning of this century may be imagined when even now the Jew of a Polish city, who claims to be orthodox, would visit the theatre in trepidation and by stealth.

Solomon was a bright and merry child and full of mischief, thereby constantly exposing himself to danger. Once he ventured into a mountain torrent, and immediately swept away, was with difficulty rescued by an intrepid

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peasant. It is illustrative of Sulzer to learn that in after years he settled a liberal pension upon this man. The escapade decided his future career. His romantic mother clad the boy in white garments, and dedicated her child to the service of his Maker. They sent him to a Talmud school at Endingen in Switzerland, and afterwards to Carlsruhe to study music. Developing an exquisite voice and great musical talent, young Sulzer thought to become cantor in his native town. But the good folk of Hohenems like those of other lands did not believe in the genius of their townsman and it was only the due and formal appointment of the Emperor which procured him the position at a salary of $50 per year, while hewas himself giving his bass chorister $100—with board and lodging in his father's house.

Anecdotes are told of Sulzer at this time which picture him as a combination of physical vivacity and serious piety. He was passionately fond of riding, and would often be met galloping madly into town to be in time for afternoon prayer. He is said once to have plunged wildly down a precipitous mountain side in order to reach the synagogue in time. He organized a choir in his synagogue and wrote the music for it. He even introduced a string orchestra to weddings, for the Kaiser's birthday. Soon his enthusiasm and ability became widely known, and young as he was, he was called to the cantorship of the Viennese Temple, when the famous Mannheimer was invited from Copenhagen to fill the post as preacher. The Vienna Congregation, proud alike of their eloquent minister and their sweet voiced Chazan, showed their appreciation of the latter's unique talent by bearing the cost of his studies under the most eminent musicians of that musical city. In time, Sulzer himself became professor at the Conservatoire, and director of the famous Vienna Men's Choir. The greatest musicians of the day flocked to the Temple to hear the artist-Chazan, and he was held in deepest respect in Gentile musical circles long before his co-religionists began to pride themselves upon his merits. He numbered many eminent men among his intimate friends, and traces of their work may be found in his great compila-

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tions. Thus, the 92d Psalm, in his *Shir Zion I.*, is from the pen of Schubert. Liszt was also a warm admirer of Sulzer, Meyerbeer was delighted with him; the British Attaché, Lord Westmorland, was often to be met at Sulzer's. The Chazan was invited to sing at the Court, and was requested by the Arch-Duchess Sophia to become her "Hofkapellensänger." But this Sulzer declined, but accepted with much pleasure the formal title of "Obercantor."

Prince Metternich often invited the athletic Chazan to join him in his sporting expeditions. This came to the ears of his Wardens, and drew forth their reproaches. On the next occasion his Highness had to go without Sulzer, who had replied, "My Wardens forbid it." The Prince-Chancellor accordingly addressed his invitation regularly to the Wardens, who had the good sense to put a pleasant face on the matter. The Emperor Ferdinand himself much esteemed Sulzer. Hearing that he was entirely in his true element in the synagogue, he attended at the Temple one Friday evening, and stayed greatly edified until the close of the service. Naturally, all the Jews of Austria felt themselves highly complimented. On another occasion Sulzer was walking in the park, when a music-loving aide-de-camp of Kaiser Ferdinand accosted him and invited him to the Palace to look over a newly arrived collection of rare musical manuscript. The Chazan's excuse that he was not dressed for the Palace was laughingly put aside. After the manuscripts had been examined he was begged just to sing one of Schubert's songs. Sitting down to the pianoforte he sang as exquisitely as ever the door meanwhile opening and disclosing the two Arch-Dukes, one of them the present Emperor Franz Josef, who is said to have planned the affair. Sulzer went home with their warm praises ringing in his ears.

Happily Sulzer's genius was fully acknowledged outside as well as within the circle of his own coreligionists He was an honorary freeman of the city of Vienna, a Knight of the Franz Josef Order, holder of the "Imperial Royal Gold Medal for Art and Science" of Austria. and of the "Imperial Russian Gold Medal for Art and Science," an officer of the

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Turkish "Medjidieh," and honorary member of many societies and corporations. The Chazonim of America sent him a large gold medal, and various congregations presented him with as many as thirty *Kiddush* cups.

Sulzer had sixteen children, ten of them daughters all happily married The family was a most artistic and musical one, and the father's gifts have been handed on to the third generation.

Open Letters

A NOBLE AND HUMANE INSTITUTION

The following letter will be read with profound interest by every true and sympathetic person. If the oft quoted word "HUMANITY" be not the mere utterance of the hypocrite and demagogue; if the sufferings of our fellow beings doomed from want of proper treatment to 'living deaths," be indeed the source of true commiseration and anxious thought for remedy and restoration to the blessings of health; then the appeal of the noble philanthropist, Dr. Hartt, should receive the most generous support, and this should be given immediately. Such an institution as the Columbian, is *absolutely* indispensable in this city. It is one of those benevolent and charitable institutions *strictly non-sectarian*, whose works are brought directly home to the rich and the poor alike; for both alike may be afflicted with asthma, rheumatism, dyspepsia in chronic form and believe themselves incurable, when by Dr. Hartt's treatment they are certain to be restored to perfect health.—EDITOR.

Editor MENORAH MONTHLY:

I have been a reader of your Magazine for some time, and have observed with profound interest the enlightened and humane spirit which has marked its character, and which I take to be but a reflex of the principles of mercy and humanity of the noble benevolent Order of which it is the representative organ. As I have had in my long experience many striking examples of the goodness of the Hebrew people, will you permit me to lay before your readers a subject which I am sure will not fail to interest them, and which is of special importance at this moment:

In 1874 I had a large and steadily increasing practice in New York. Without any effort on my part, it had long been drifting into the department of chronic maladies, to the study and management of which I have, I think,

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a natural predilection I had been successful in the treatment of many cases, which had been pronounced hopeless by medical men of eminence; but, ever and anon, I was baffled for want of external agencies which I could not command; and I began to long for an institution equipped with every appliance aud remedy that modern science affords. I mentioned my desire one day to my friend Professor Edwin H. Davis who had previously become much interested in my views and methods of practice.

We called together upon our mutual friend, the late celebrated John Marion Sims, founder of the Woman's Hospital, to whom I gave a full statement of my ideas, and told him I had come to request that he would give me a leaf out of his book. He advised me to write and publish a synopsis of my opinions. I immediately prepared a paper on the Prevention and Curability of Chronic Diseases, which he emphatically endorsed, and which I read before the Medical Library and Journal Association, at its regular meeting on the evening of January 8th 1875 by the earnest request of its Secretary, Dr. Andrew H. Smith, after I had read it to him in his office, and he had stamped it with his unqualified approbation.

On the 15th of March following, it was published in full in the New York *Tribune*, as a matter of interest to the public, accompanied by a flattering editorial.

My next step was a house to house visitation of the Medical Faculty, from the Battery to 169th Street. I thought that they must be the final arbiters in a matter of this kind, and I, therefore, laid before them my plan of an institution on the broadest scientific basis, and obtained the signatures of four-fifths of the whole body to a proposition recommending the immediate foundation of such an establishment.

Armed with this magnificent endorsement a public meeting was held, called by the Mayor, several ex-Mayors, the Chief Justice of the Supreme Court, J. Marion Sims, M. D., Prof. E. H. Davis, M. D., Mark Blumenthal, M. D., Governor John A. Dix, Peter Cooper, Rev. R. S. Storrs, D. D. of Brooklyn, John K. Porter, Esq., Rev. Stephen Tyng, D. D., and a number of other prominent citizens, representing the medical profession, the pulpit, and the bar. It was largely attended, was presided over by Everett P. Wheeler, Esq., and was addressed by him, by E. H. Davis, M. D., by Rev. Edward McGlynn, by Chancellor Crosby, and by myself. There was a unanimous vote in favor of the measure, and a committee was appointed to carry it into effect.

The committee was composed of sensible men, who knew well the incredulity which prevailed with regard to the curability of chronic maladies and who, therefore, advised that a commencement should be made on a moderate scale, and a demonstration given that in a large proportion of cases, by a judicious and skilful combination of internal and external treatment, they could be radically and permanently cured.

In March 1882, a corporation was formed, a charter from the State was procured, and an organization effected consisting of a Board of Trustees

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and a Medical Board. In accordance with the advice of the Committee, a house was rented at 142 East 34th Street, equipped with all the requisite appliances, and entitled "The Columbian Institute, for the Preservation of Health, and the Cure of Chronic Diseases."

It was set apart as the Benevolent Section in which it was provided from the first that the charges should be adapted to the pecuniary resources of the patients, and that no one, if possible, should be rejected for want of means. The most important cases in a scientific point of view have often occurred in those who had long been disabled by their complaints from active employment, and who were, therefore, treated without remuneration.

It has never been self-sustaining, and must long ago have suspended its operations, if it had not been aided by the generous contributions of the public; and it has, especially, been indebted to the intelligent appreciation and liberal support of the Israelites of this city.

During this preliminary stage its chief aim has been a scientific success, and herein the most sanguine expectations of its originators have been realized It has received a large number of test cases which had long been regarded as hopeless, and has, in a reasonable time, succeeded in effecting radical and permanent cures.

It has thus been satisfactorily shown that special agencies are needed for the proper treatment and cure of chronic diseases; agencies which no physician can have in his own office, or at the residences of his patients, and which can only be made available to the Faculty, and to the people at large, by putting them into public and professional institutions.

When we consider the prevalence of chronic maladies, both among the rich and the poor, and reflect that there are thousands and tens of thousands throughout the world, who are enduring from day to day the agonies of living deaths in utter hopelessness and despair; and that, nevertheless, we have it in our power to rescue them from their hapless conditions, to restore them to their families and to society, and give back to them all the means of enjoyment and the bountiful resources of life, we cannot but feel that a claim is presented to us which is immediate and irresistible. Here is a work altogether unique and original, a work absolutely unsectarian, a work which is not restricted to one locality but which is needed everywhere; a work which will be germinal and be multiplied all over the civilized world, and dispense its blessings throughout all generations.

To preserve and continue the blessings of this institution and to extend its sphere of usefulness, it is absolutely necessary that the generous-hearted and humane citizens of New York. come immediately forward with their pecuniary support. In fact without such it must speedily quit the field and its great and noble work which has received the endorsement of the most eminent in science, in religion, and in public life. suffered to be lost.

HENRY A. HARTT, M. D.
Medical Director.

Columbian Institute, 142 E. 34th St.
New York, April 15, 1890.

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A GOOD MOVE

Enrolling Israel's Youth as Cadets of the B'ne B'rith

Editor Menorah:

In perusing attentively the April number of your worthy journal, I notice various means advocated to increase the membership of the Order B'né B'rith, by which to infuse new blood into its glorious mission.

From careful actual observation, it seems to me that our worthy Rabbi, Rev. H. M. Bien of this city, has several years since already adopted one of the most efficient plans, which if generally fostered and copied, would certainly lead to that much wished for goal, at least to a large extent. Why he has not given publicity to his efforts and tried to make propaganda for his excellent work, can only be accounted for by his great modesty, and the wish perhaps, first thoroughly to try the experiment before submitting it to his renowned brother Julius Bien, the head of the Order, and through him to the Order at large.

About two years ago Dr. Bien instituted a "Junior B. B. Lodge" in this city, admitting thereto, the youths after confirmation until of age to enter the Lodges of their seniors. These young men, about 35 in number, adopted a Constitution and By Laws, as near as permissable copying the ritual of their elders, pledging themselves mutually to a moral life, charity and brotherly love. The ambition of the boys was aroused; they held closely together, even brought back and reformed to their ranks some very hard cases, kept them under constant surveillance; they visit the sick; attend the funerals of any of their friends in a body, and have by their good will and splendid talents aided materially the efforts of the B'nē B'rith Literary Association of this city, and their work for intellectual culture for which they repeatedly and publicly have been thanked by our friend Joseph Hirsh, the President of the B'nē B'rith Literary Association. With the funds the young men have accumulated, besides many acts of charity, to which their monitor, the Rabbi, has incited them, they pay as soon as any of their members become of age, the initiation fee to the elder Order, assist worthy brethren when out of employ, and give gala fetes to their parents and companions, all of whom are rightly proud of the "Junior B'nē B'rith."

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Now Mr. Editor, is not this an example which ought to be followed all over the United States and that deserves the highest encouragement from our leaders, for the good of the Order and the benefit of Israel in this blessed land?

Yours very fraternally,

LAZ. HIRSCH, Member D. G L No. 7.

Vicksburg, Miss., April 14th 1890.

THE B'NE B'RITH'S ORPHAN HOME AT ATLANTA

On Thursday the 28th March, the first year was completed which secured to the Hebrew orphan children of District No. 5, their beautiful home at Atlanta, Ga. The occasion brought together the most prominent leaders and friends of the institution to celebrate the anniversary. From Washington came Hon. S. Wolf, Henry Adler and Max Cohen. From Goldsboro, Solomon Weil. From Baltimore, M. Daniels. From Wilmington, J. J. Macks. From Savannah, E A. Weil. From Augusta, C Henry Cohen. Among other prominent members was Col Samuel Weil, President of the Grand Lodge. The Treasurer, Bro Henry Adler of Washington submitted his annual report, from which it appeared that the total receipts during the past year were $17,258.97, of which $15,414.72 was from cash donations, and $1 844.25 from lodges, being a per capita tax of one dollar per member. Mr. Joseph Hirsch, chairman of the building committee, presented the final report of the committee, giving the entire cost of the buildings and grounds, at the date of dedication $62,000. Mr. Hirsch also presented the report of the local board of managers, showing the entire business portion of the management of the board during the past twelve months. The expenses of management as shown by the report were $8,688

The following local board of managers were chosen for the ensuing year: Hon. Joseph Hirsch, chairman, Aaron Haas, H. Cronheim, Fred Schiff, Morris Adler, David Kaufmann and Louis Newelt.

Among the donations was a legacy of $1,000 from the late Isaac May of Atlanta, who had likewise contributed a similar amount during his lifetime.

The board tendered a letter of sympathy to Mrs. Brandt, on the death of her husband, Colonel Adolph Brandt.

During the morning session, the board presented Mr. Hirsch

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with a set of resolutions as a token of their appreciation for his untiring zeal and energy in behalf of the Home, as chairman of the building committee. The resolutions are a magnificent work of art, and were presented by Hon. Simon Wolf, the president of the board.

The members of the board of control expressed themselves much pleased at the management of the Home during the past year, especially with the able efforts of the superintendent and matron, Mr. and Mrs. Sonn.

The good work which the Home has accomplished during its first year shows conclusively that the founders of the Home realized the great need of the orphan children of their faith, and each and every one of these men must constantly feel that they have accomplished a work the good of which will go on increasing year after year and be an endless source of benefaction to their children.

Our readers will recall that we published in the MENORAH of last spring, a beautiful engraving of the Atlanta Home which we had prepared in Baltimore expressly for our pages.

HEBREW ORPHAN ASYLUM OF THE CITY OF BROOKLYN.

The annual meeting and election of officers of the above named institution was held at the Asylum Building on Sunday, April 20th. The President, Mr. Ira Leo Bamberger, read his annual report which was an able, business-like and exhaustive document, elucidating in detail a history of the work of the past year. There are 115 inmates at present; 39 children were received and 19 discharged during the year. The health of the children was excellent and not a single death has occurred during the year. Financially the institution stands well, the assets being over sixty thousand dollars including an Asylum building and a magnificent plot of ground in the heart of the very best portion of the City of Brooklyn.

The receipts from all sources were $32,533.56, making the net assets $63,299.39. The last charity ball netted $4,203. The message further touched on the lack of accommodations, the general excellent health of the inmates, petition for leave to establish a school at the Orphan Asylum building under the supervision of the public school department, and on other minor matters. President Bamberger recommended among other things a general revision of and consolidation of the constitution and by-laws of the society,

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the appointment of an assistant superintendent, the introduction of divine service on the Sabbath and holidays in the building, instruction in music, the establishment of a kindergarten, and the addition of wings to present structure.

President Ira Leo Bamberger with his zealous and able coadjutors has done noble work during the year and under his leadership a bright future for this great and noble charity is predicted

The following is the result of the annual election: Ira Leo Bamberger, President; Sam Goodstein, Vice-President; M. Bruckheimer, Treasurer.

Elected Trustees for 3 years: Morris Adler, Ex-Pres't D. G. L. No. 1, I. O. B. B., D. W. Stein, David Mayer. M. Hessberg, Henry Roth, Louis Israel, Abraham Abraham, M. Harlem.

HEBREW BENEVOLENT AND ORPHAN ASYLUM SOCIETY.

The annual meeting of this society was held at Orphan Asylum on Sunday, the 27th ult. It resulted in the unanimous re-election of the old board. It was also decided, at a meeting following the election, to amend the constitution so as to increase the number of Trustees from eighteen to twenty-two, and four Trustees will be appointed accordingly next Sunday morning.

The list is now as follows: President—Jesse Seligman; Vice-president—Henry Rice; Treasurer—A. Wolff; Trustees—M. Tuska, Emanuel Lehman, Jacob F. Bamberger, John Rau, Henry Newman, Henry Newstadter, Henry S. Allen, Herman Bamberger, Solomon Ranger, Julian Nathan Simon Schafer, Jacob W. Riglander, Edward Lauterbach, James H. Hoffman, Irving S. Bernheimer, N. Necarsulmer, Aaron Wolff, Jr., and Louis Stern. Myer Stern still continues his devoted and indefatigable labors as secretary.

The 67th annual report of the institution was read by the president, Jesse Seligman, and its encouraging details were received with much applause. It showed that 559 little ones had been cared for during the year at the asylum, an increase of 56 over the number of the preceding year, and that they had all enjoyed very good health. The primary school in the asylum looked after the education of 311 boys and girls, and public Grammar School No. 43 took charge

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of 231 of the older children. The shorthand and typewriting class in the home school was attended by 15 boys and 6 girls, and the bookkeeping class by 26 boys.

Mr. Seligman spoke particularly of the great value of the industrial training classes maintained at the asylum, and mentioned the fact that over fifty of the graduate pupils have found remunerative employment at the trades in which they received instruction. The finances of the institution are in a prosperous condition, the receipts last year exceeding the expenditures by $8,043 43, and the cash balance on hand to date being $22,337.25.

The Brooklyn Hebrew Orphan Asylum, which has about one hundred children in its care, proposed last year to consolidate with the society and turn over its property, contributions, and children to the New York institution, but the society was compelled to decline the proposition, as it felt it needed all the room at its disposal for its own little ones.

The annual reception at the asylum will be held on Decoration Day and on the following Sunday. The ladies of the society have taken charge of all the details of the entertainment. President Seligman closed by thanking the Ladies' Sewing Society for their generosity in giving over $7,000 worth of dress materials to the children.

CONSTITUTION GRAND LODGE

REPRESENTATIVES TO RICHMOND, JUNE 1, 1890

So far as we have learned the following brethren have been chosen by the respective Grand Lodges as their representatives to the Richmond National Convention.

District No. 1. (New York, New England States and Canada): Julius Bien, Myer Hellman, Wm A. Gans, Sol. Sulzberger, Jos. Fox, Morris Adler, David L. Walter, Alfred Steckler, Isaac Rosnosky Isaac Hamburger, Moses Minzesheimer, Joshua Kantrowitz, Martin Bier, Julius Harburger, Henry M. Goldfogle, Simon M. Roeder, Elias Sobel, Nathan C. Myers, Adolph L. Sanger, H. J. Hirschberger, Ignatz Koeser, Herman Wolf, Israel Cohen, Julius J. Frank, M. Thalmessinger, Jacob A. Berk, Rev. Henry S. Jacobs (Delegation 27).

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District No. 2 (Middle and Western States): to be chosen at annual meeting, Kansas City, Mo., May 18.

District No 3 (Penn. and New Jersey): Josiah Cohen, David Klein, Jacob Singer, R. Rosenstein, Seligman J. Strauss, M. S. Meyerhoff, Jacob Holzner (Delegation 7).

District No 4 (Pacific States): D. A. D'Ancona, David S. Hirshberg, Joseph Rothschild, Jacob Greenbaum, D. Solis Cohen, I. J. Archheim, Milton S. Eisner and Louis Blank. (Bro. Blank has since declined and Ex-Pres. Albert Elkus chosen. Delegation 8.)

District No 5 (South Atlantic States and D. C.): Wm. Lowenstein, Simon Wolf and four others whose names are not at hand.

District No 6 (North Western States): Edward Rubovits, Philip Stein, Dr. B. Felsenthal, M. M. Hirsh, Israel Cowan, David Adler, E. C. Hamburger, M. M. Houseman, Samuel Woolner.

District No. 7 (South Western States): Representatives to be chosen at annual meeting, New Orleans, May 18.

District No. 8 (Germany): Julius Fenchel and S. Simmel (other Representative's names not yet received,

District No 9 (Roumania): Benjamin F. Peixotto, Dr. A. Stern.

The Constitution, Part III., Art 1, Sec. 8 prescribes: "The Constitution Grand Lodge shall organize by electing its own officers, and when duly organized shall be supreme in the Order and shall possess full legislative and executive powers." Until so organized the officers of the past term preside over and conduct the business.

Editor's Sanctum

WHEN it was announced to the world that Baron Moritz de Hirsch had offered to place ten millions of dollars in the hands of the Czar for the amelioration of the Russian Jews we felt quite sure that his autocratic Majesty after consultation with his Counsellors, political and ecclesiastical, would decline the munificent gift. And the reason was not far to search for. The Baron stipulated as a condition that this great sum should be devoted to the nationalization of the Czar's Jewish subjects. That is to say, they should have the same chances in point of education, manual training and civil rights as those Russians of the predominant Greek religion. The offer was rejected because the Russian Kaiser and his party of petty des-

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pots, feudal tyrants and blood thirsty satraps are resolved to keep the Jew—though numbering from 3,000,000 to 4,000,000 in population —as a "distinct and separate" class to be exploited, beaten and butchered at will. Baron Hirsch next placed 12,000,000 florins at the service of the Austrian-Hungarian government for the amelioration of the Jews in Galicia for promoting instruction in handicrafts and agriculture. This gift has finally been accepted and we cannot too highly praise the munificent action of the Baron.

And now again comes this great philanthropist and responding to the representations of leading American Jews, places $10,000.00 per month or $120,000.00 per year, at their disposition under the following stipulations:—

1. The education and relief of Hebrew emigrants from Europe, chiefly from Russia.

2. Provision for the transportation of immigrants, selected after their arrival at an American port, with reference to their age, character and capacity, to such places where the condition of the labor market or the residence of friends will tend to make them self-supporting.

3. Provision for training immigrants in a trade and contributing to their support while learning such trade, and for furnishing them necessary tools and implements, and for their assistance to enable them to earn a livelihood.

4. Provision for improved mechanical training for adults and youths whereby persons of industry and capacity may acquire some remunerative employment, either by the payment of apprenticeship or tuition fees, or the instruction of adults in trade schools or otherwise; with contribution for temporary support.

5. Provision for the instruction of immigrants in the English language and in technical, trade and agricultural schools, and the establishment of special schools or other suitable agencies for promoting the progress of pupils, minors or adults.

6. Provision for the instruction of immigrants in agricultural and industrial work and improved methods of farming, aiding them with tools and implements, and establishing schools and model farms and workshops.

7. Co-operation with established agencies in various sections of the United States whose duty in whole or in part is to furnish aid and relief and education to needy and deserving applicants of the Jewish faith.

8. Contributions toward the maintenance of individuals and families selected by such corporation or corporations in the new homes in which they may be established.

9. Such other and further modes of relief and contributions to education as the trustees or said corporation shall from time to time decice.

And it is my express direction to the trustees that they shall select in such cities of the United States as they shall deem advisable, agents or

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committees whose duties it shall be to co-operate with the trustees in the selection of persons coming within the classes hereinabove declared for relief from the fund and in the details of local provision for work, education and maintenance.

We understand that Baron de Hirsch will continue this contribution during his life-time and secure the bestowal of equally as large a sum after his death from the interest of a special trust fund which it is his intention to create and which will p obably be from $4,000,000 to $5,000,000.00, thus exceeding the celebrated Peabody fund The fund as it will be seen is to be devoted exclusively to the proper settlement of Jewish immigrants in America.

THE Jewish *Standard*, of London, a contemporary, *apropos*, which is increasing in interest with every issue, has the following happy references to the proposition of Lebanon Lodge to admitting ladies into the Order. We quote:

"The B'ne B'rith, that great Jewish-American Freemason organization, is agitated over the question of admitting ladies. Three gentlemen belonging to the "Lebanon Lodge" have circularised every lodge in the society on this important topic. 'Woman,' say the audacious lions of Lebanon, 'is a desirable ingredient for the bringing about of sound resolutions by blending feeling with reason.' But then how can women be *B'ne* B'rith—Sons of the Covenant? 'How?' echo the circularisers scornfully. 'Have not modern inventions, which to our forefathers would have appeared as 'wonders, brought about changes in our socal arrangements, etc.?' If this means anything it means that an American invention is anticipated which shall convert women into men. By all means let it come; only it will require a supplementary invention in the shape of a machine to turn men into women, if the balance of the sexes is to be preserved. I shall certainly become a woman—as the easiest way of escaping my creditors. * * *

But the most potent argument for the admission of ladies is, that they "personify the mission of the Order: 'Be thou a blessing.'" Indeed, a brain-heated brother journalist looks forward to the time when, 'instead of an old bachelor for a grand president, pounding away with his gavel, a poem of female loveliness, bedecked with Parisian regalia, will preside and still the raging waters of angry passions with the sunshine of a bewitching smile.' And then, bursting into poetry, he cries, in lines of which I have ventured to improve the feet:

"Lives there a man with soul so dead,
Who never to himself hath said:
How blest to be a Ben B'rith;
Next to a pretty girl to sit,

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And for the pass-word and the grips
Say 'Love,' and kiss her cherry lips.
And while my arm her form was pressing,
To whisper low, 'Be thou *my* blessing.'

THE Passover issue (April 4) of THE AMERICAN HEBREW will live as a *red-letter* number for the service rendered the cause of justice, in so far as that ever-righteous cause applies to Jews.

Its *symposium* of sixty odd representatives of the most eminent clergymen, scholars, authors and publicists of the Christian and Gentile world of the United States in reply to its questions as to the reason for the prejudice against the Jews, its nature, causes and remedies, is one of the most remarkable contributions to the character of the Jew which has ever yet appeared. In saying this we do not mean to convey the idea that any other answers could have been possible from men of such enlightened views as those who have been consulted and who have given their answers as far as their personal knowledge and experience goes.

Unfortunately, we have to regret that this knowledge and experience is, as a general rule, so limited, but this is very largely the fault of our co-religionists themselves, who have not yet got over the clannish habits which the persecutions of the Old World put upon them for so many centuries, and whose purer, nobler and more elevated natures are little known to the outside world. We cannot too warmly commend the public spirit and enterprise of our contemporary in this most laudable undertaking, and we hope it will go further and bring out a separate *brochure* containing these replies.

"A thing of beauty is a joy for ever," and so is a precious little gem such as the following from the pen of our friend Abram S. Isaacs, of the *Messenger*, which we find gamboll ng through the corners of the daily press, and are glad to catch hold of and give a more permanent "setting" here.

There is more than gracefulness in the lines, there is a melancholy sweetness, a delicate and genuine utterance of a thought that is growing more and more familiar as we advance in the knowledge

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of this very "matter of fact" world. Here are the verses, which bear the very appropriate title:

A CITY SHRINE.

I saw a sparrow on the window rest,
I caught a simple rose in blossom there.
O nerveless echo from the muffled past
How canst thou with the living voice compare?

Ye costly shrines, in stone and splendor clad,
That stir not, though the stately music roll,
For me the pulsing life, the sun, the sky,
The blessed influence of soul on soul.

Must bird and rose and sunbeam be without,
While gloom and dust and marble fill the shrine?
Let those who will all humbly bow within,
O larger, sweeter Father's house be mine.

We invite the attention of those interested in the Baron de Hirsch Fund to an article we publish on another page, and which we have entitled "Will Jews again become agriculturists?"

The article in question is from the London *Spectator*, one of the most serious and ablest of British literary weekly journals, and indubitably proves that the writer is thoroughly well acquainted with his subject and possesses a calm and dispassionate mind. The *italics* are our own, and are intended to call special attention to the facts they allege and which we believe to be strictly reliable.

Our acknowledgements are due to our friends of the Brooklyn *Times*, *Eagle* and *Citizen*, and the New York *Press*, for very handsome notices of the April Menorah. It will be gratifying to the friends of the Magazine to know that under the active and energetic business management of Mr. Bernhard Midas the Menorah is steadily increasing in circulation and offering still greater advantages to advertisers.

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AFFAIRS OF THE ORDER B'NĒ B'RĪTH

NOTE TO CORRESPONDENTS.—We are much indebted to our numerous correspondents for their contributions to this Department, but often labor under difficulty in deciphering names. We would request that our worthy friends write as legibly as possible and only on one side of a sheet. From the large correspondence received it is impossible for the Editor to reply personally to each letter. We are none the less much indebted, and beg that all brothers favoring us with letters will regard this notice as an acknowledgment. Letters arriving too late for publication in a current number will appear in the following.—*Editor* MENORAH.

Cleveland Orphan Asylum.—The third quarterly meeting of the Trustees of the B'nē B'rith Orphan Asylum, at Cleveland, was held in that city in April, and there was a full attendance of the noble hearted and self-sacrificing members who compose the Board. Among those present were: Abraham Hart, Chicago, President; David Adler Milwaukee, Vice-President; Jacob Rohrheimer, Cleveland, Treasurer; M. Buchman, Cleveland, Financial Secretary; Dr. S. Wolfenstein, Cleveland, Recording Secretary and Superintendent; and of the Trustees: Samuel Woolner, Peoria; Lucius Weinschenk, Chicago; A. J. Friedlander, Cincinnati; Jacob Goldsmith, K. Hays, S. Mann and Mrs. M. Halle, Cleveland.

The Superintendent, Bro. Dr. S. Wolfenstein, submitted his report showing the present number of inmates of the Asylum to be 369, of whom 167 are girls and 202 boys.

The health of the children in general was reported good in spite of the prevalence of a scarlet fever epidemic which had attacked seventeen children, all of whom are rapidly recovering.

The education and deportment were spoken of in commendatory terms. The Financial Secretary reported receipts to the general fund in the sum of $7,687.33; bequests and contributions, $5,275; disbursements. $11,687.73. President Hart reported that he had collected $4,619; Vice-President Adler, of Milwaukee, $1.520. Smaller amounts were reported as having been collected at other points, making the total $9,000.

The President also reported that the Asylum had been left a bequest of $2.500 by B. Grossman, deceased, of Chicago, to be paid in five years in installments of $500 each. Lucius Weinschenck, of Chicago, from the Chicago committee to get up a fair, the proceeds of which are to go to the credit of the Asylum, said the committee met at his office Saturday, and he felt sure that by some sort of entertainment that there was little doubt that $25,000 may be raised. Cincinnati promised $10,000 if Chicago did as well as the representative said it would.

Trustee A. J. Friedlander, of Cincinnati, said that he was desirous of providing against the practice of bringing orphans from other countries for the express purpose of placing them in the asylum. He believed that in the case of half orphans the surviving parent should be required to live in the district with the other children two years before the children should become eligible.

Trustee Goldsmith said the privileges of the Asylum should be strictly limited to those orphans whose parents were residents or citizens of the United States.

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Numerous suggestions were made, but it appearing that no agreement could be reached among the members, a motion to appoint a committee of three to consider and report an amendment at the next meeting in July was made. Discussion ensued, Mr. Hays insisting that the matter should be settled. Vice-President Adler also wanted action taken at once The motion, at last, was abandoned, and the following resolution, offered by Mr. Goldsmith, was adopted:

"No child shall be admitted to the Asylum unless both parents, or either of them, had died in the country, except residents of this country temporarily sojourning abroad."

Mr Goldsmith, of the Local Committee, said that the building had been examined, and certain repairs were absolutely necessary. An estimate of the money required was $1,800. The Superintendent reported that the school-house needed to be fixed up, and it would cost $810, in luding the synagogue It was decided to authorize the expenditure for these necessary repairs. A lodge at Brennan, Tex, was reported as being in arrears nine quarters. The Secretary was instructed to report the facts to the President of the Seventh District.

The next annual meeting it was decided, will be held on the 11th, 12th and 13th of July at the Asylum.

Official Report of the Grand Lodge District No. 1, New York.—Though somewhat delayed in publication, the official report of the thirty eighth annual session of the Grand Lodge No 1, I O. B. B., with its accompanying documents, has been so carefully and so thoroughly well prepared by Bro. Sigmund Hamburger, the conscientious and very able Secretary, that we feel abundantly repaid for the delay. In point of fact, while it is desirable to have these official reports in the hands of members as soon after the annual sessions of Grand Lodges as possible, the precipitancy with which some officials rush into print gives us too frequently ill-digested and very unsatisfactory reports. Our readers are already familiar with the proceedings of the last Convention, so that little is left to be repeated here, but we would earnestly recommend that members carefully study the present report in detail, as it possesses unusual interest. In his summary on the state of the Order in the District for 1889, Bro. Hamburger says: The District is in an harmonious and healthy condition. The past year was a very active one for the General Committee, the undertaking of building a B'nē B'rith Hall has occupied considerable time, and prevented, to some extent, the agitation for increase of membership in lodges.

Notwithstanding repeated calls on the lodges for donations, the lodge funds have increased by $4,000, and now amount to $225,-267.12 The Maimonides Library has progressed owing to the change of quarters being now more pleasantly located. 1,197 vols.

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were added by purchase, 816 by donation; the library has now 34.656 volumes and an increased membership roll of 5.356 registered readers; 37.219 volumes were circulated among these during the year, and the class of literature taken out superior to that of any former year. The Home for Aged and Infirm at Yonkers has now 62 inmates—41 males and 21 females The Widow and Orphans' Reserve (Endowment) Fund amounts to $373,791 48. an increase of $28,569.84 during the year. The total amount paid out from benefits, donations, burial expenses, endowments and Yonkers Home amounted to $176 476.29. There were 130 deaths. Present membership of District 8,037.

Society of Past Presidents of District Grand Lodge No 1, I. O. B. B, New York.—This is the title of a new organization which has just been formed, composed of the surviving ex-Presidents of District Grand Lodge No. 1 A meeting was held on the 3d ult, at the rooms of the Grand Lodge, when the following ex-Presidents answered to their names: Bros Dr. J. Mitchells, year of service, 1851; Dr. S. Waterman 53; Abrm. Emanuel, 60; Max Wasch. '66; M. Putzel, '67; Jos. Sulzberger '68; Jos. Koch. '70; Morris Goodhart, '73; Sol Sulzberger, '75; Henry S. Herrman, '77; Jos. Fox, '80; Simon M. Roeder, '84; Morris Adler, '88; Myer Hellman, '89; and Wm. A. Gans, the actual President. Bros. P. W. Frank and Jos. E. Newburger excused their absence owing to other previous engagements.

Bro. Myer Hellman, who is the author of this movement, explained that the object of the society was to preserve in a social way the memories of the past by several gatherings during the year and a banquet at the close of each presidential term. Bro. Dr. Mitchells, who is in his eighty-fourth year, was chosen President; Myer Hellman, Vice-President; Wm. A. Gans, Secretary, and S. Sulzberger, Treasurer. A committee was appointed to draft a preamble and by-laws.

Ex-President Abraham Emanuel, who has achieved quite a reputation as a writer and poet, presented the meeting with a handsome card, with the following inscription:

> "Heil den Veteranen die fest umschlungen,
> Fuer des Ordens Ruhm mit Stolz gerungen;
> Moeg' gleicher Geist fuer edles Streben,
> Die juengern Brueder auch stets beleben."

We think a mistake has been made in restricting this society to Past Presidents of the Grand Lodge. It seems to us that it would have been wiser to have extended its membership to all such Past Presidents of Lodges of the District who should voluntarily express a wish to join, or to such brothers who have been members of the Order for over thirty years, and we think the name should be "The Society of Past Presidents and Veterans of the I. O. B. B."

It is not yet too late to make this amendment, and we believe it would be the proper thing to do.

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Celebration of the Eighteenth Anniversary of Pinchas Lodge No. 187, Boston, Mass.—Pinchas Lodge No. 187 celebrated its eighteenth anniversary March 9 last, at Union Park Hall, Boston, Mass., by a sumptuous banquet and social gathering of its members, their wives and children from this and other cities and a number of invited guests. The notable event of the occasion was the surprise tendered to Bro. A. S. Cohen, the President of the lodge, elected for the fourth successive term to the office of President, and who is also an eminent and well-known Jewish lawyer in Boston. Toastmaster Julius M. Cohen, in a neat speech introduced our venerable and esteemed brother M. Miranda, Chairman of the Committee, who, in an impressive and eloquent address, presented Lawyer Cohen, in behalf of Pinchas Lodge, with a beautiful testimonial and resolutions, handsomely engrossed and framed Counsellor Cohen, the recipient, acknowledged the honor bestowed upon him in an able and feeling manner. In his address he strongly appealed and advised the young men of to day to gather around the banner of the I. O. B. B., being the only Jewish Order which can possibly have any claim and effect on the enlightened and intelligent rising generation of the present and future of our race. Many pleasant speeches were made, especially by Bro. M. Jacobs, J. H. Blatt, P. Springer, N. Klein, L. Goodhart, Julius M. Cohen, one of the Governors of the Home; Israel Cohen, the District Deputy; Isaac Daniels, the President of Jegar Sahadu ha Lodge; Isaac Greenberg, President Amos Lodge; S. Simmons, Isaac Cohen and many others Bro. Isaac Rosnosky, Vice-President D. G. L. No. 1 sent a despatch from Washington, D. C., expressing sorrow at not being able to personally attend the notable occasion. Much credit is due the committee, which consisted of M. Miranda, M. Jacobs, P. Springer, L. Goodhart, J. H. Blatt for the success of the affair.

The Richmond National Convention.—On his way home from the South Bro. President Julius Bien, of the Constitution Grand Lodge, had a brief interview, at the Richmond depot, with State Senator Bro. Wm Lovenstein, who warmly welcomed the distinguished brother and assured him that the arrangements on the part of the city lodges, for the holding of the approaching General Convention, which opens its sessions in that city on the 1st of June, were nearly complete, and that representatives would be received and entertained with that warm-hearted hospitality for which the South is proverbial The Exchange Hotel will be the headquarters of the delegates, and the sessions of the Convention will either be held in one of the large halls of that famous hostelry or at the State Capitol. It is expected that the regular delegates will number about eighty. Richmond is one of the most beautiful cities of the South, and our coreligionists are greatly esteemed among her most worthy and enterprising citizens.

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Optional Endowment.—Bro. Leopold Leve, Past-President Asariah Lodge No. 164. writes us taking strong ground against Optional Endowment and favoring the plan adopted by District Grand Lodge No 3, as suggested by Bro. Isidor Bush, of St. Louis, of graduated rates according to age. Bro. Leve believes this to be by far the most just and equitable plan. We regret his letter comes too late for publication.

We have a like regret to express to our veteran brother A. Abraham, Secretary of District Grand Lodge No. 2, who writes from Cincinnati, taking the very opposite ground to his brother Judge Jos. Abraham, who, in the April MENORAH, opposed Optional Endowment. Bro. A. Abraham favors, in the most forcible terms, Optional Endowment, but he advances no new argument in favor of the proposition. He takes strong ground for a new and expressive Ritual in language simple and clear and comprehensible.

We would once more call the attention of correspondents to the necessity of their communications being mailed in time to reach us by the 10th of the month if it be desired to have such appear in the ensuing number. This does not apply to news letters.

The Home for Aged and Infirm at Cleveland.—There are 31 inmates in the Kesher Home for Aged and Infirm in Cleveland—18 males and 13 females. During the first quarter of the year there were three deaths—the ages of the departed being respectively 75, 83 and 85.

This noble institution is almost equally supported by the B'nē B'rith as by members of the Order Kesher Shel Barsel. In fact, more than half of the brethren of the latter organization are B'nē B'rith, and the President of the Home, Bro. Samuel Woolner, is one of the most prominent B. B. in the country.

The institution should, therefore, have the warm support of the good and true of both fraternities, and we are glad to learn that this is largely the case. We are pleased to notice that our old and respected friends, Mrs. C. Weil and Mrs. M. Joseph, continue their noble support to this most worthy charity.

Fort Wayne, Ind.—The twenty-fifth anniversary of Emek Beracha Lodge was celebrated, on the 24th ult., by a banquet and ball, which united not only members of the B'nē B'rith but a large number of the Israelite community generally. The speeches were full of enthusiasm, and offer much encouragement for the future. The Committees of Arrangements and Reception consisted of Bro. M. Frank, Chairman; Rabbi Guttmacher, Secretary; S. Chaska, J. Lohman, A. J. Friend, L. Wolf, L. Freiburger, A. Oppenheimer and A. Mergentheim. Emek Beracha Lodge is strongly in favor of Optional Endowment, and believes many acessions of young men would be made were such adopted.

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Manhattan Lodge No. 156 will have an open meeting to discuss the question of Optional Endowment and admission of ladies into the Order, at its room in Bloomingdale Annex (East 60th Street) on Monday evening, May 5. The members of the Order are cordially invited to attend upon the above occasion.

All honor to Lebanon Lodge of New York and Amos of Boston for increasing their *per capita* assessment from $1.50 to $2 for the support of the Home. The action of the Grand Lodge Convention in refusing to make this trifling addit on was deplorable.

New York Lodges.—Much activity has prevailed in the city lodges during the past month. Mt. Sinai Lodge gave a brilliant literary and musical entertainment, at wh ch Rev. Bro. Dr. Jos. Silverman delivered a lecture entitled "Optimism."

The annual meeting of the Ladies' Auxiliary Society of the Yonkers Home for the Aged and Infirm will be held during May.

Foreign and Domestic Miscellany

We refer on another page of the MENORAH to the colonization of Palestine. A recent letter from Jerusalem says:

"The colonization movement is slowly and steadily going on. Of late a number of young Russians have bought in the neighborhood of the Jaffa Jewish settlements about 2,000 acres to form a free colony, as they call it. The difficulties under which foreign settlers labor in this country are enormous, but now, at least, Jews are no more forbidden to acquire landed property and to build houses on their own grounds as was the case under Raouf Pasha, the former Governor."

This settlement appears to us to be happily located, being not far from the Agricultural School of the *Alliance Israelite*, which is now in the most prosperous condition, and if needed could supply teachers to the colonists.

It was in the summer of 1871, shortly before the commencement of the Culturkampf, that Dr. Windthorst complained in the Prussian Diet that in Prussia there was no Roman Catholic Minister, General or Chief President of a Court of Justice. "We may be told," he continued, "that there is also no Jewish minister. Let the Jews lay claim to a portfolio; we shall support them. But, on the other hand, it must not be forgotten that while the Jews are scarcely half a million, we number eleven millions." Prince Bismarck's reply was: "I choose my officials only according to ability, and not according

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to religion. If there are no Catholic officials of the highest category the reason may easily be surmised. But when the previous speaker desires that portfolios should be distributed with regard to religious belief, then let me ask, why not reckon with the Jews, who, although numerically inferior to Catholics, would have the first claim in regard to merit" We may here recall the fact that a former Prussian Minister of Justice, Dr. von Friedberg, was a Jew by birth, but long before his advancement to office he had renounced his ancestral religion.

The installation of the Rev. Zadoc Kahn to the French Grand Rabbinate took place with great solemnity, Tuesday before Passover, at the synagogue in the Rue de la Victoire, Paris. The splendid temple was brilliantly illuminated, and was filled in every part with a congregation which comprised many of the most distinguished and representative members of the Paris community. Among them were Barons Alphonse and Gustave de Rothschild, Dr Oppert, MM. Franck and Derenbourg, representing the Institute of France, MM. Bloch and Bedarrides, members of the Paris Courts of Justice, and all the French provincial rabbis, the Government being officially represented by M. Dirmay, Director of Public Worship.

At the conclusion of the service, the musical portion of which was splendidly rendered, Baron de Rotschild gave an address and formally inducted M. Zadoc Kahn to the Rabbinate. The reverend gentleman then mounted the pulpit and eloquently addressed the congregation. He drew a graphic picture of the services rendered by the Jews of France to their country ever since 1789, the memorable year of their emancipation

The ceremony was brought to a fitting conclusion by the recital of prayers for France and the Republic.

The brothers Grossman, both graduates of the Hebrew Union College and who are both in the pulpit, the elder as rabbi of the Detroit Congregation, and the younger who, by the way is only twenty two — as assistant pastor to Rev Dr. Kohler in this city, are remarkable for oratorical ability as well as unusually bright intellectual endowments. Addressing a meeting of the newsboys of Detroit the other evening, Dr. Louis Grossman chose a rose from a bouquet on the desk at his elbow, and holding it up before his young auditors: "This rose," said he, "is wonderfully built. But if we pluck and scatter its petals one by one its loveliness has fled. Together these leaves form a flower of fragrance and beauty. So you can make a pleasant and helpful association Much of your strength is wasted; many of your undeveloped capabilities are spent unprofitably if you go alone. In organization of many and in the intimacy of friends each gains, and all are advanced. Feel kindly one toward the other and forgive one another's faults. Look beyond these for fellowship and friendship."

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Hans von Bulow, during his visit to Detroit, was interviewed by a reporter of the *Free Press*. He found the musical celebrity quite affable, and induced him to give the public the benefit of a frank declaration of views on various matters appertaining to music in general, to the taste of American audiences in special and to other matters incidentally. But that in which Jewish readers will undoubtedly take the most interest is what, apparently without being solicited for, he said concerning the Jews. Said the son-in-law of Richard Wagner: "It is a noticeable fact that the three greatest pianists of Europe are Hebrews—Rubenstein, Joseffy and Rosenthal. Among violinists, this race has produced Remenyi and Joachim. I am profoundly impressed with the wonderful musical ability of the Jewish race, and can not but applaud to the highest their many noble contributions to the musical world."

An interesting meeting of the Jewish Congregation of New Haven was held last month to consider the election of minister. Rev. Dr. L. Kleeberg, has occupied the position for many years with credit, but it was considered essentially desirable by a large portion of the congregation that the sermons be delivered in English, and for that reason opposition to Dr. Kleeberg had been manifested.

The Dr however applied himself to a study of English with such result that he now speaks it fluently and the opposition to his re election was withdrawn and he was chosen to succeed himself for another year.

The Jewish Educational Mission Institute has purchased the property on the S E corner of East Broadway and Jefferson St., at a cost of $104.000 and will soon commence the erection of the building. The site is an excellent one and we trust the edifice will be commensurate with the objects of the mission.

The Sinai Congregation of Chicago has appropriated the sum of $1 500 for a suitable monument to be erected over the remains of the late Dr. Samuel Hirsch, the eminent reform rabbi, and father of Dr. Emil G. Hirsch, rabbi of their congregation.

The *Purim* Association's contribution from this year's ball to the United Hebrew Charities, was $10,830,55. We erroneously stated a larger sum in our last issue.

Gerhard Foreman, Esq., of Chicago, has donated $2,000 to the Cleveland Orphan Asylum of the B'ne B'rith in memory of his lamented wife Hannah.

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JULIUS BIEN.

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THE MENORAH

VOL. VIII *JUNE, 1890* NO. 6

JULIUS BIEN

BY BENJAMIN F. PEIXOTTO

THE subject of this sketch comes of a stock of worthy ancestors, who for many generations, and as far back as has been traced were residents of "Stadt-Lengfeld," in the Grand Duchy of Sachsen Meinigen. Here some of the heads of the Bien family held financial offices of great trust with the reigning princes. Several branches of their descendants are now leading members of the old congregation in that ancient town.

Emanuel Mendel Bien, the father of Julius, was one of the first graduates from the celebrated Jacobson Institute, where, by the influence of Moses Mendelssohn's reformatory spirit, the regeneration of culture and education for the German Hebrews was happily and successfully fostered and propagated. A fine mind, endowed with great energy and administrative abilities, the young student, in the early part of this century, found service in Hesse-Cassel, where for nearly fifty years he labored incessantly, and often under great difficulties, as a preacher and teacher, and is still tenderly and reverently remembered by the people among whom he so beneficently worked. With his most excellent wife, Esther, a true mother in Israel, he reared a family of five sons and five daughters, all of whom are still living and residing in America. With these in turn the old people spent happily and contentedly their last days, dying within a month of each other at Sacramento, California, some ten years ago, while on a visit to one of their sons, having attained the goodly age of ninety.

Julius Bien, of whom we now write, and who was born

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near Cassel, Kurhessen, September 27, 1826, was the eldest child of this worthy couple, and from his earliest years it was their fondest wish to have him reared for the Jewish ministry. With this object in view he was placed under eminent teachers to study Hebrew, Talmud and the ancient languages. The venerable and esteemed Rabbi Lipman Adler, now of Chicago, was one of his preceptors. While making excellent progress in these and the other branches of learning it soon became apparent that his tastes and inclinations were in an entirely different direction. His love of the fine arts displayed itself from the beginning, and having passed through the seminary for teachers, in Cassel, under Dr. Buedinger, he attended the Academy of Fine Arts there for several years. From Cassel he went to Frankfürt-on-the Main, where he continued his art studies in the Staedels Institute, under Prof. M. Oppenheimer.

His natural gifts for painting, and the undoubted talent he exhibited, together with the advice of influential friends such as the late Chief Rabbi, Dr. Roman, the bankers, Reuben Goldsmith and Rothfels, and the youth's own earnest entreaties prevailed with his parents in the end, and the rabbinical career was abandoned for the arts. A friend who remembers some of his early efforts writes us: "Specimens of his drawings being exhibited attracted wide attention and the highest admiration. I remember one especially, and which no doubt from its great excellence decided his career It was a sketch from the poet Chamisso's "Beggar and his Dog," and portrayed the old mendicant soldier in the act of drowning his only friend, being unable to pay the canine tax exacted by law.

"Dies ist der strick—und dies ist der stein
Dies ist der Wasser—es muss ja sein!"

After graduating he pursued his profession in Frankfürt for several years, but in September, 1849, he sailed for the United States, having determined to make America the scene of his future labors.

Locating in the city of New York, he first commenced business on his own account in 1850 with exceedingly limi-

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ted resources but with that indefatigable energy and patient industry which has always marked his life.

While in Frankfürt he had carefully studied the lithographic art and to this pursuit he now devoted those talents which were destined to result so brilliantly.

He secured one lithographic hand-press: at first he could not secure orders enough to keep the press busy, and he employed his spare time in painting portraits and banners. But before long he determined to concentrate his efforts upon scientific and artistic work. Lithography at that time was as yet in its infancy in this country. And he succeeded so well that in 1852 he could publish a work on American Locomotives and Railroads, edited by Zerah Colburn and Alexander L. Holley. The book was profusely illustrated and created quite a sensation. It was the first work of the kind published in this country. The authors became famous in their profession, and remained life-long friends of Mr. Bien. In connection with this publication he traveled over the East and West inspecting locomotives and machine works, and formed valuable connections with prominent engineers and scientific men. Soon thereafter he published a valuable book on marine engines, a work of great importance. This was followed by the publication of a map of the city of Chicago, which was highly spoken of in the press, and especially praised by John Wentworth.

He then visited Washington, with the view of securing some Government work. John W. Forney had given him a letter of introduction to President Franklin Pierce, and, green as he was, he felt sure that the President could give him some of the work. He presented his letter to the President, who asked him in what way he could serve him. Mr. Bien told him that he came to ask him to let him have some of the work which the Government was giving out. The President smiled. "I do not give out any work," he told him, "and know nothing about it. You had better apply to the Secretary of War." "Will you permit me to use your name with the Secretary?" asked Mr B. The President was amused with the verdancy of the petitioner. Of course you

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may was his answer. Jefferson Davis, the Secretary of War, was not less pleased with the "child-like" simplicity of the ambitious artist, and aided him to obtain some of the work, and ever since Mr. Bien has been doing a large portion of the scientific work done by and under the direction of the Government at Washington.

Coast Survey reports, Pacific Railway Surveys, large maps of theWestern Territory were issued from his presses. He then engaged in the printing of the plates for Hayden's first expedition, and for many years the scientific work of Hayden's reports were entrusted to his hands. He executed the great geological works of Clarence King's exploration of the fortieth parallel and of Powell's expedition and printed Hayden's Atlas of Colorado, the crowning work of that accomplished scientist.

It is interesting to note the expressions of noted scientists which this work elicited and in which the artistic productions of Mr. Bien are justly recognized Thus Chief Justice Charles P. Daly wrote: "It is in my judgment the finest geographical work that has yet appeared in this country, and will compare with any I know of in any other country" Professor A. Guyot, the greatest of American physical geographers, writes: "The work is certainly one of the handsomest and most valuable productions ever issued by the government and will do great credit to it" Professor John Evans, F R. S, ex-president of the Geological Society of London, said: "I can only say that for completeness and apparently for accuracy it equals, if it does not excel, any thing of the kind I have seen." Mr. H. B. Medlicott. superintendent of the geological survey of India wrote to Professor Hayden: "Among all the publications we receive I have seen nothing to equal this for taste and accuracy of execution," and Professor W. Boyd Dawkins, of the Owens College, Manchester, England, wrote: "The delicacy of the work certainly surpasses anything by our geological survey." Professor Geikie the foremost geologist of England, wrote in *Nature* about the map: "As a specimen of cartography and lithography, it is altogether worthy of the highest praise.

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For beauty and, indeed, sumptuousness of execution, it may be classed with those *livres de luxe*, which from time to time have been issued from the National Imprimerie of France.'

It will thus be seen that within the short compass of very few years the art establishment of Mr Bien had acquired a high reputation even beyond the boundaries of this country.

From his establishment were also issued the Atlas for the Lighthouse Board, the plates for the Medical and Surgical history of the war, and Walker's great statistical Atlas of the United States, the result of the census of 1870. The last was the first work of this magnitude ever attempted; it was admired throughout the world, and received the large gold medal at the Geographical Congress in Paris. In 1860 he began the republication of that great work of natural history of which America is still proud, "Audubon's American Birds." The plates of the original edition were colored by hand. Mr. Bien printed the plates in colors and they were declared to excel the original plates. However, the publication of that grand work was interrupted by the outbreak of the war, and only one-third of it completed.

Mr. Bien published also a number of atlases and illustrations for the monographs of the U. S. Geological Survey, some of which belong to the finest specimens of geological illustrations.

So well was his reputation established that Jules Marcou in his introduction to the "Mapoteca Geologica Americana," says: "About 1868, thanks to the celebrated cartographical house of Julius Bien, of New York, chromolithography at last came into general use in the United States for coloring geological maps. Several of the maps made by Bien are irreproachably executed and compare favorably with those made at Vienna, Munich, Berlin, Paris, London and Bruxelles."

In fact the largest number of the maps mentioned in that catalogue of maps published by the government issued from the establishment of Julius Bien.

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Amongst other works published by him are "Captain Wheeler's Explorations," under the United States Engineer Department, the reports of the great State surveys of California, Michigan, Pennsylvania, Minnesota, North Carolina, Alabama, Kentucky, New Hampshire, New Jersey.

In the World's Exhibition held at Philadelphia in 1876, Mr. Bien's specimens compared favorably with those from foreign countries, and were awarded both medal and diploma.

At the Paris Exposition of 1878, the specimens of Mr. Julius Bien created a most favorable impression. Our Commissioner General, Richard C McCormick, in his account in the *North American Review* says: "No department of our Government having offered to send to the exposition the great works upon public explorations and surveys, Mr. Julius Bien, of New York, whose lithographic establishment has provided most of the maps and charts for such works, was asked to furnish specimens of the same for exhibition. In a public spirit, which the American people should appreciate, he forwarded a well chosen collection. It embraced the choice illustrations made for the report of Clarence King upon the explorations of the fortieth parallel, and for those of the Coast Survey, and of Hayden, Powell and United States Engineers, and the unique census charts of General Walker. The lithographic work was pronounced equal to any of its class produced in Europe, and was the subject of constant admiration upon the part of scientific men. Mr. Bien was awarded two silver medals, and the London *Times* said of his maps: "For clearness and for beauty of workmanship they are wonderfully good. The maps of our English survey connot bear comparison with them in this respect."

Captain Mercur of the U. S. Engineer Department, describes the establishment of Julius Bien in one of his professional papers.

All modern appliances and discoveries have been utilized by him, and he thus excels in photolithography, and frequently orders are awarded to him over his competitors simply on the merits of his work.

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Another of his great achievements, is the great map of the United States, published by authority of the General Land Office. It is the standard map. The limited edition of the Mammoth Centennial Map of the United States, geographical and geological, published by him is also greatly valued. Professor A. Geikie, Director of the Geological Surveys of Great Britain, than whom there is no greater authority on geology, writes about him: "His geological maps are the admiration of all geologists."

Chromolithography has been brought by him to great perfection and some of the finest productions, of real artistic merit, have issued from his establishment for commercial purposes.

In 1882 he associated with himself Messrs. James-Mitchell and Wm. M. Franklin, the former a son of the great Irish patriot, John Mitchell. Both gentlemen had been connected with him for many years, and the large extension of his business required the co-operation of kindred minds. who combined art knowledge with business tact and enterprise.

Mr. Mitchell has since retired, and Julius Bien, Jr., has taken his place in his father's firm.

Mr. Bien employs in his establishment some 200 persons, comprising artists of the highest rank, lithographers, photographers, engravers and pressmen. Besides fifteen steam presses, a large number of hand and copperplate presses are constantly employed.

Amongst the most notable works at present occupying Mr. Bien is the large geographical and geological atlas of the U. S. Geological Survey, which will ultimately consist of several thousand sheets and will require some twenty years to finish. Over one hundred sheets are already completed. It is a work of minute accuracy and great beauty.

Naturally enough Mr. Bien is on terms of friendship with all the noted scientists of the country. Aside from personal considerations they place great confidence in his judgment as an artist, and as such Mr. Bien's name is well known through all the scientific circles of Europe.

Mr. Bien was elected President of the National Litho-

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graphers' Association Oct. 5, 1888, and has again been re-elected to this position which has his best efforts for the promotion of lithography and its kindred arts. It is estimated that $20,000,000 is now invested, and over 18,000 persons employed in this pursuit in the United States, which was scarcely known when young Bien started in it in 1850.

It is beyond a doubt that Mr. Bien will receive a permanent leaf in the annals of the history of the development of arts and sciences in the United States, which in his special sphere he was instrumental in placing upon a standard of equality with those of any country in the world.

It is, however, aside and apart from his professional or business career that we love to think of Julius Bien.

Naturally, a man of his large views of life, of his noble and philanthropic spirit, and his commanding abilities as a leader among men, has made him eminent in social, literary and benevolent societies. Thus he was one of the Directors of the Hebrew Orphan Asylum for seven years, resigning in 1886, and is still a Director of the Hebrew Technical Institute, having been one of its warmest advocates and founders.

But it is particularly as a member of the Independent Order B'nē B'rith that a sketch of Julius Bien will be of deep interest to the great majority of our readers.

Soon after his arrival in New York, he became acquainted with the early founders and members of the fraternity. Such men as Henry Jones, Baruch Rothschild, Dr. L. Merzbacher, William Renau, and later, with Dr. Freidlein, and his close intimacy with these distinguished men, led to his joining the Order in 1850, as a member of Hebron Lodge No. 5. To be nearer his particular friends, he soon after affiliated with Zion Lodge No. 2, and later, in 1851, became a charter member of B'er Shebba Lodge No. 11, with which he has ever since remained.

In 1855 and 1856 he was chosen Grand Nasi Abh (corresponding with the present office of President) of District No. 1, and in 1857 '58, and '59, he was elected Grand Saar of the whole Order. In July, 1868, he was called to the Presidency of the Executive Committee of the Constitution Grand

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Lodge, and has held that office in the Order ever since. During his eventful life as a Ben B'rith, he has thus filled every station, and in each and all exhibited the highest intellectual qualities, together with the most enlightened and humane sentiments.

He was one of the founders of the Maimonides Library, and in early days one of its frequent lecturers.

For more than thirty years he steadily advocated at each of the General Conventions, and all of which he attended, the creation of an official organ of the Order, and in 1886, when the MENORAH MONTHLY was founded by Benjamin F. Peixotto upon his return from Europe, he gave it his unqualified support, and has since then continued its devoted advocate. To its pages he is contributing a history of the Order, which is of deepest interest, not only to every member, but to Israelites in general, as portraying the history of one of the most powerful instrumentalities in the formation, growth, and development of American Judaism whether considered from a moral, social, philanthropical, or patriotic standpoint.

A few years ago, on visiting Europe, he was enthusiastically received by the members of the Order in Germany, and highly honored in Berlin.

It was at this time, June 22, 1885, that he installed the Grand Lodge VIII. of Germany in the imperial city, and his address, delivered before some of the most enlightened and distinguished men of the Fatherland, who had associated themselves with the Order, was a masterpiece of eloquence at the height of the great occasion, and in keeping with the elevated spirit of the orator.

In co-operation with several other eminent members, the extension of the Order to Germany and Roumania, and other lands—undertaken a few years ago—has been encouraged and developed principally through the untiring energy of President Bien. He is in constant correspondence in a half dozen tongues, with these different branches who seem to look to him for both their inspiration and instruction. Few of our brethren realize how important and responsible is the task of the head of the Order, and only a man of the calm, deliberate,

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and enlightened mind of Julius Bien could properly direct an institution of so vast and complicated a character.

The limits of this imperfect sketch unfortunately do not permit quotations from this and many other of his addresses, essays and messages, all of which are distinguished by the same elevation of thought, conjoined with an intimate knowledge and sympathy for his fellow-man reflecting the highest honor upon both heart and brain.

His conception of the elevated aims and objects of the Order remain to-day the same as when, in the ardor of early manhood he espoused the cause with all the enthusiasm of his strong and resolute will. His annual messages in presenting the reports of his colleagues of the Executive Committee breathe the same lofty spirit and high purpose. Thus in one of his latest messages he says :

"Our Order is no secret Order in the ordinary sense of the word. It does not hold out any pretensions of mysteries and secrets that are only imparted to the initiated. Our principles are laid before the world, and he that wishes to inform himself need not go to any trouble to find out. Our purposes are purely educational and benevolent, and are in full accord with the aspirations of civilization and humanity, and we especially refrain from interfering with the religious convictions, theological doctrines and ritual practices of those who are with us or wish to join us. And as all our efforts at elevation of character and ethical standards are, first and foremost, directed to our coreligionists, it follows that only Israelites can be and become members of the Order.

From its very inception the Order B'nē B'rīth concentrated its efforts upon the development of the ideal which it pursued, which consisted in uniting Israelites "for the promotion of their highest interests and those of humanity," and to spread and extend this union with the hope of bringing within its circles the Israelites dispersed all over the globe. The material and mutually charitable features were but auxiliary; were but the shell inclosing the precious fruit. Circumstances conspired to draw the members off from the cherished ideal and transfer the interest to the material side. These circumstances consisted in the greater amalgamation of the Jews with general society and their participation in the common aspiration of the modern world and the overshadowing importance given to the financial questions. The

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facts were left out of sight that the need of education has not grown less with the accumulation of years; that the advanced education and enlightenment of our day has not furthered, as it should, the higher ideal of man, and that materialism and utilitarianism had displaced, in a great measure, former idealistic pursuits. Thus, the younger generation, possessing the advantage of more general culture, stand as much in need of a guide to lead in the right direction as those who have been left behind in the general education, as instanced by the poor victims of intolerance and prejudice who are driven from their homes and thrust into a strange world. Thus, the diminished attendance at the lodge room is not due to a change in the ritual or to the elimination of ceremonial, but to the want of comprehension on the part of the brethren of the sublime mission which the Order has assumed.

The lesson should and must be inculcated and constantly dwelt upon, *that he who joins our ranks assumes a sacred duty and engages to labor with a band of men who are determined to contribute their share towards the redemption of the Jewish race from the ancient bondage.* The money which he pays as an annual contribution should not be considered from a selfish point of view, but from an ultraistic position. To help others, to assist in the elevation of the morally enslaved and physically neglected members of our faith is the primary object of the money paid in excess of the actual needs of the lodge, and the suggestion of measures and their practical execution for the attainment of these objects should and must become the high and highest aim of the brotherhood and of every individual member thereof. Grand lodges and lodges must co-operate in this. The brethren qualified by disposition and education to step forth as teachers should be encouraged to do so. Then, indeed, will the Order be enabled to assume its true mission and become an important factor in the civilization of the age, a great lever in the advancement of our race."

The international character which the Order has now assumed, its increased responsibilities for the union and amelioration of our brethren in foreign lands, as well as the assimilation and education of the many who are yearly seeking our shores, call for the ripest experience and most enlightened statesmanship on the part of our leaders, and the Order is happy in having as its principal chief a man of the noble and elevated character of Julius Bien.

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WHO IS A JEW

By B. Felsenthal

SO easy the definition of the word "Jew" appears to be, yet, in the history of the Order of B'nē B'rith, it was twice already found necessary to appeal to the highest judicial authority of the Order for such a definition. (See Appeals No. V. and No. XLVI.) It is true enough that in some instances the term "Jew" is used in the sense of a confessor of Judaism, of one whose religion is the Jewish religion.* In these instances the word Jew is to be classified with the parallel words Christian, Mohammedan, Buddhist, etc., or with the words Catholic, Methodist, Baptist, etc. It is, in these cases, the designation for a member of a *religious* community. But in among a hundred cases, perhaps ninety-nine times one who speaks or writes of "Jews" intends to convey the meaning that he treats of people who belong to a certain *racial* community—viz., to the Jewish race. Here then the word "Jew" cannot be put into the same category with the words "Christian," "Mohammedan," etc, but it has to be classed with such words as "German," "Italian," "Englishman," "Scandinavian," etc.

In such a sense the word "Jew" is mostly understood in the present times, and in such a sense it was understood in past times.

First, in the present times there are, as it is well-known, still many countries where the Jews do not yet enjoy equal rights with non-Jews, and where still exceptional laws and ordinances regarding "Jews" are existing. Do these exceptional laws, in their speaking of Jews, refer to the believers in one God, to the observers of certain religious forms and ceremonies? No; these laws and ordinances have reference to members of the Jewish race. What they believe or do not

*What is Judaism? How is "Jewish religion" to be defined? An answer to this question, which is essentially different from the question, Who is a Jew? has been published by the present writer in a previous number of this Monthly. See Menorah for Oct. 1887, also *ibid.* for November, 1887.

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believe, what ceremonies they practice or neglect to practice, this is perfectly indifferent to the administrators or judicial executors of these laws. So it is in Russia, in Roumania, and in other uncivilized and semi-barbarous countries to-day. So it was, not many years ago, in England, in Germany, in Italy, etc. The constitutional and legal enactments, and the administrative edicts and ordinances, had and have members of the Hebrew race as their object.

As it is the case in the legal use of the word, so it is in the common *mode de parler* generally. Preachers, authors, writers for newspapers and others speak, especially if they are unprejudiced and desire to be just, of the natural gifts, of the good qualities, of the moral and intellectual excellencies of the Jews. But there are also others who speak of their real or supposed faults and foibles, of their, as they say, harmful influence upon non-Jewish society, and so forth. It will be admitted that among all these people the Jew is not thought of as a member of a religious community, but as a member of a particular race.

In this connection we involuntarily think of the disgraceful anti-semitic agitation in some European countries, and of kindred tendencies (as, for instance, excluding Jews as such from certain hotels, from certain clubs and societies, and so forth) even in the otherwise so liberal and so tolerant America. Against the members of the Jewish race these agitations and these excluding endeavors are directed, not against anti-trinitarians or against people who keep Saturday as their Sabbath.

Moreover, the Jews themselves, when they speak of Jews, mean usually brethren-in-race. Our preachers have so much to say of the brilliant *Stammestugenden* (racial virtues) of the Jewish people, of the great achievements of the Jews in history, of their beneficial activity in the present times as statesmen, authors, professors in universities, etc. And then our Jewish periodicals, especially in these United States! Do *they* connect with the word Jew any other sense than that of a man of the Jewish race?

And because they are so race-proud, and because they

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push the Jewish religion so much into the background, they speak with such a great gusto of every "Jew" who, in any sphere whatever, rises more or less on the surface or over the surface. They boast of Rachel and of Sarah Bernhardt, of Pauline Lucca and of Mr. Sontheim, of Professor X. and of sculptor Y. In their chauvinistic spirit they even claim quite a number of men as belonging to *unsere Leut'* who have been of good Aryan stock, as f. i. Massena, Gambetta, Rossini and others. If Mr. Isaac Levison, of Smithville, has been elected as mayor in his town, our Jewish papers report it, and comment upon it, and emphasize it how again one of us Jews has risen to eminence; and all the Aronsons and Blumenthals and Veilchensteins and Lowenbergs and Abramowskys will have to rejoice at the success of Isaac Levison—for, you know, he is "a Jehudi." If Mr. Tulpenfield, the champion among the billiardists, has arrived in town, the Jewish papers will not fail to announce it that the famous Jewish billiard-player, the greatest among the great, is among us, and we all feel proud of him for he is our brother and sheds so much glory upon—Judaism.

In this wise the Jewish papers lay—unbecomingly, improperly, yes, dangerously—a particular stress upon the Jewdom of their heroes, not considering that they thereby nourish, and to a certain extent justify, an anti-semitic feeling among the non-Jews in whose midst we live. Sometimes they come out, loudly and vehemently, against certain of the daily papers, which had been so inconsiderate as to mention in their news-columns that "the Jew" N. N. had been fined by the police-judge for having done some unlawful act. Yes, then our brethren of the quill become valiant champions and defenders of Judaism. Then they protest. Then they cry out against unjust discriminations. Then they raise their voice in great indignation and call unto the editors of such papers, Why do you mention "the Jew" in such a connection? Why do you not state the religion of non-Jewish offenders? Why do you avoid saying that the Congregationalist Brown was sent to the penetentiary for having committed a robbery, and that the Presbyterian Green

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was committed to the jail for having been disorderly on the street?

But, gentlemen of the Jewish press, would it not be well that you first would take out the beams from your own eyes before you take notice of the mote in the eyes of others? Are there not some among you who, instead of helping to take down the social, commercial and other partition walls which divide Jews from non-Jews, make the foundation of these walls more solid, their thickness more thick, their height still higher, and who, by their no doubt great influence, isolate the Jew more and more? Cease then, first of all, making of your papers Jewish society-papers, and raise them to the dignity of Jewish religious papers. Remain within bounds of propriety in your praising and lauding the Jews—not as confessors of the Jewish religion, but as members of the Jewish race—up to the seventh heaven. Then, and then only, you have a right to call your gentile co-laborers in the newspaper field to order when they mention "the Jew" So-and-so was fined for unbecoming conduct or sentenced for some criminal act committed by him.

Let us return. What do our Jewish clubs and societies mean by the term Jew? How do they understand the word and how do they construe the paragraphs in their constitutions and laws in which the word occurs? When they have an application of a candidate for admission to decide upon, will they investigate what the religious opinions of the applicant are? No, in their eyes a Jew by birth, a racial Jew, is a Jew; if they consider the applicant otherwise worthy of admission they admit him; if not, not.

And thus we might proceed and furnish more proofs or the truth of the fact that in actual life the word Jew is used to designate one of the Hebrew race. We might remind the readers that our Jewish Relief Associations endeavor to assist and raise up the poor ones among our race; that the "Alliance Israelite" aims at helping and lifting, mentally and materially, the suffering ones of our race wherever they are; that our noble and liberal philanthropists, men like Moses Montefiore, Baron Hirsch, Jacob H. Schiff, and others like

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them, act as they do act out of sympathy for the thousands of oppressed and suffering members of the Jewish race, and so forth. We might furthermore point to the fact that even our Jewish burial societies—which have *quasi* a religious or semi-religious character—would not and could not refuse burial in their cemeteries to any deceased member upon the plea that he was an infidel or had been disregarding certain religious duties.

I hope my readers will not misunderstand me. Of existing *facts* I do speak; what actually *is*, I merely report, and not of what *should be* I draw a picture. The Jewish community *should* be a community of the most noble ones, of the most moral ones, of the most sincere ones in the human family;—a community of only such, and in which the wicked and the base and the insincere should not be found;—an invisible Church of the truly chosen people, not limited by racial or ecclesiastical limitations and not kept together by accidents of birth or other circumstances, but united by the spirit of true religion, and by the firm striving after hallowing and elevating the lives of individuals and the life of society. Thus it *should* be. Thus the prophets saw in their grand visions the ideal world of the distant future. It *should* be so, —but *is* it so? As to our Jewish people, we cannot but repeat it that actually we are more of a race than an idealistic religious community.

We have thus far spoken of the sense in which "Jew" is taken in our present times. Let us now, secondly, ask, How was the word understood in past times?

How the gentile world understood it, is well enough known to every student of history. But so much is to be admitted that formerly, in the eyes of the gentiles, race and religion were more indissolubly connected than it is the case in the present age. But how was it with the Jews themselves? And here we find that the Jews themselves had had since two thousand years and more one and the same answer to the question, Who is a Jew? A Jew is a Jew by birth; a Jew is one who

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belongs to the race of the Jews; a Jew is he who is "of the seed of our patriarch Abraham." In his religious opinions and conduct, he may be largely deviating from what is generally accepted, he may be an outspoken heretic but he is a Jew nevertheless; he is then a *sinful* Jew.

The matter however deserves a more minute study. Let us then examine the authorities, let us see what the old established laws of Judaism have been in this regard. When so doing we will find the following to have been the regulating principles and rules.

1. Where a Jew has entered into a valid and legally admissible matrimonial union, the status of the child is that of the father. Thus, f. i., if the father is a "Cohen," the child is, under the condition named, a Cohen; if the father is a "Levite," the child is a Levite; if the father is a "Yisraëli," the child is a Yisraëli. In short, the child is a Jew, if it is the offspring of a legally married couple, and if the father is, or has been, a Jew.

2. With a Gentile woman, no legally-admissible marriage could, under the ancient laws, be concluded. The offspring of a union between a Jew and a non-Jewess followed the status of the mother, and were therefore considered as Gentiles.

3. The offspring of a Jewess were under *all* circumstances considered as Jews. (In case the Jewish mother was legally wedded to a Jewish husband, the offspring were most certainly recognized as Jews; but not for the reason that the *mother* was a Jewess, but because the *father* was a Jew. See Kidd. iii. 12. כל מקום שיש קידושין ואין עברה הולד הולך אחר הזכר Compare what has been said above sub No. 1.)*

4. Another legal rule of the Synagogue was, *Once a Jew, always a Jew.* The Synagogue claimed, therefore, the apostate as a Jew, despite of his having disconnected himself from the Synagogue. This seems strange to a man of modern

* The primary source whence all the subsequent legislation on these points has flown, is to be found in the Mishnah, *Kiddushin*, ch. 3, sec. 12; comp. Bablii, *Kidd.*, fol. 68 b; 76 b; *Yebamoth* 45 *b;* 102 *a;* and many other Talmudical passages compare, also, the codes of Maimonides, Jacob B a'al-ba Turim, and Karo, in their respective chapters, and the very numerous glossators, commentators and annotators to them.

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times and with modern ideas. Yet it is so. And, therefore, marriages between a male Israelite and an apostate Jewess, or between an apostate Jew and a perfect Jewess, were considered to be valid and legally admissible, and the offspring of such marriages had the status of Jews. Therefore, a so-called Cohen had to remain distant from the corpse or the grave of an apostate Jew just as well as from that of a faithful Jew. Therefore, also, a law-abiding Jew was not allowed to sell prohibited food to an apostate, or to offer to him leavened bread on Passover, or to cause him to do any work on the Jewish Sabbath, etc. For if he, the Jew, would have done so, he would have exposed himself as one who led his brother-Jew upon the ways of sinfulness.

5. Besides these "Jews," who according to the old laws, were born as such, the laws recognized also those as "Jews" who were accepted into the fold of Judaism as proselytes. They had, so to say, emigrated from Gentiledom, had immigrated into Jewdom, and had been naturalized therein.

The question now arises, Can all these ancient ecclesiastical laws, all these old rules and regulations, which originated in times long gone by, still be maintained? *Ought* all of them to be maintained? In this regard I would say:

1. The offspring of Jewish parents should, in our present times too, *prima facie*, be considered as Jews.

2. In case of a Jew having legally wedded a non-Jewess in accordance with the laws of the State in which he resides, or a Jewess having legally married a non-Jew, such matrimonial union should be considered as perfectly valid by Jewish rabbis and congregations, as well as they are by the State, and the children in such families, if so desired by the parents, should be recognized as Jews, or if the child grows up, and wishes honestly to be recognized as a Jew, his wishes should be granted.

3. As to the rule, *Once a Jew, always a Jew*, I believe that almost every thinking Israelite in our present age will declare

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this rule to be absurd and untenable. Professor Neander, Kirchenrath Stahl, Abbé Ratisbonne, and others, had by birth been Jews. But they left the Jewish community, they emigrated from it, they joined some Christian denomination, and became even strong pillars of the Church which they had joined. Could now the Synagogue really and rationally claim them as Jews, because they had been born as Jews? Nonsense! And so would undoubtedly Paul Heyse, one of the best and of the most eminent among the living German poets and novelists, find it highly amusing and ludicrous if some orthodox Jewish rabbi would approach him and say, "Professor Heyse, you are a Jew! Probably you don't know it, nevertheless, you are a Jew." "I a Jew? How so?" "Well, Professor, was not your mother's name Julia, *née* Saaling? And was not this Julia by birth a Jewess? And because your mother was a Jewess, therefore you are a Jew. For such is our Talmudical law!"—

Certainly, this maxim in the old ecclesiastical Jewish law is in our days—I do not hesitate to repeat it—to a large extent nonsense. It is at least untenable in our present time. And practically the orthodox Jews themselves have given it up. Even our strictest Russian Jews in New York, or Chicago, or elsewhere, would refuse to count an apostate among the required *minyan* and to hold a public divine service with nine genuine Jews and one apostate. Who has left us, has left us.

4. Proselytes, this is self-understood, are to be considered as perfect Jews, and they have the same rights and claims which Jews have who are born as such.

A declaration of believing in certain definite articles of faith should not be required in order to be admitted into the Jewish community, or to be recognized as a "Yehudi." This should be the rule not only in regard to proselytes, but also in regard to native Jews. Perfect doctrinal freedom was granted in ancient Judaism, and the new Judaism should certainly not give up that bright jewel in the crown of old Judaism, and should not create a mental thraldom for those who adhere to it, or desire to adhere to it. It is, of course,

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superfluous to remark that it is expected of every "Jew" that he believe in the existence of a Supreme Being, of a Holy God. Such a belief is to be presumed, however, as self-understood in every Israelite, and an inquisitorial research in such matters must never be thought of in Israel.

It was formerly expected that the Jew by birth as well as by adoption (the proselyte), would obey "the laws," but doctrinal tests were never applied. No "confession of faith" was required in order to remain in good standing within the Synagogue. In this regard the largest latitude was allowed to the Jew. In his theories and opinions, even a teacher of Judaism might have gone as far as he liked, as long as he did not practically disobey any of "the laws," or did not cause any other Israelite to disregard the laws. Only if, in consequence of his teaching, the law was really disobeyed, he became a *Zaken mamreh*, a "rebellious teacher," and was as such subject to punishment. And so was any Jew liable to be punished by the Synagogue, if he transgressed any of the laws of Judaism. But a "Jew" he remained, despite his transgressions. Excommunicated he could never be. The *'Herem* of old was essentially different from the "excommunication" of the Christian Churches.

En passant I may be allowed here to add that I think it very improper to ask confirmants that they should declare their belief in certain articles of faith, and that they should solemnly vow ever to remain faithful to them. Furthermore it is very improper, aye, un-Jewish, to pronounce, after the confirmation rite, the confirmands as having now been *admitted* into the sacred covenant of Judaism by the ceremony of their confirmation. For they were already admitted into this covenant by their birth. This was old Jewish doctrine, and it is, if properly understood, a *sound* Jewish doctrine.

In summing up, we can be brief. We need but state that a Jew is a Jew in consequence of his birth, or in consequence of his formal application and adoption, and that he remains a Jew as long as he does not openly and unmistakably separate himself from the Jewish community. To no one should be denied the name of "Jew" who honestly maintains and believes that he stands upon Jewish grounds, and that his whole religious life and that all his religious views are rooted in Jewish grounds and have grown up from Jewish germs.

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MAKE DRUNKENNESS A CRIME.

By Henry A. Hartt, M.D.

THIS country has just emerged from a terrible conflict with slavery, when now it is confronted in its political arena with another great moral evil in the form of drunkenness. It blundered grievously in the former case; one party proposing restrictions and endless compromises; another seeking the overthrow of the Constitution, which was perfectly innocent; and another upholding the outrage of all its abominations with merciless fury and unrelenting zeal; instead of combining, one and all, with true wisdom, in a spirit of patriotism and national brotherhood, upon a plan of emancipation on the basis of compensation, so that, finally, it had to be wiped out at a cost of incalculable treasure and life. In like manner, in this instance, the country has begun to blunder; one party recommending a heavy tax on the liquor traffic in the shape of high license; another insisting upon a total prohibition of the traffic, although, when properly conducted, it is entirely legitimate; and another bitterly opposed to all the measures which have been suggested in favor of temperance reform, while carefully abstaining from making any proposition of its own.

A wave of popular condemnation, like the waters which have recently devastated the Conemagh Valley, has swept over the cause of Prohibition, and left it, for the time being, a ghastly wreck. The system of high license is an anomaly. It imposes a discriminating tax in favor of the rich; creates a privileged cla s; takes away from thousands of poor men their means of livelihood without any proof of offence; and is thus utterly antagonistic to the genius of American institutions and to the spirit of republicanism.

And what assurance have we that this invidious measure would be attended with any permanent benefit? The trials of it which have been made are altogether too recent to warrant any certain conclusion with regard to ultimate

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results. It would naturally and justly create great irritation and dissatisfaction among the classes which it would affect; it would leave them with their appetites and passions unaltered: and though for a time, through moral and political influences, a check would be put upon their habits, it would not be long ere they would find means to evade the law, and with reactionary energy, and a bitterness unknown before, they would break out into new and aggravated excesses.

But suppose, for the sake of argument, that it should accomplish all that is anticipated, it could only be at best a partial measure. It could not strike the axe at the root of the tree, but only lop off a few of its branches on one side, while on the other they would be permitted to grow in unrestrained luxuriance. In our anxiety, then, for the poor, have we forgotten the rich? Have we no sympathy for them? Or would there be no danger nor temptation to them in the brilliant saloons which our legislation would furnish them?

Drunkenness pervades all classes. The land is filled with its orgies, its pauperism and its crimes. Every morning and every evening the sickening and demoralizing tale of its horrors is repeated.

Has it ever occurred to us that it is a crime? Is it not obvious that it is a germinal crime? Ought we not then to treat it like other crimes? We punish theft, burglary and murder. But here is the source of innumerable thefts, burglaries and murders. By the laws of Moses it was regarded as a crime, and in some cases punished by death. And while Christianity, in the beginning, did not interfere with the laws and policies of civil governments, it included drunkenness among deadly offences which were totally incompatible with membership in the church, and which constituted an impassable barrier to the kingdom of heaven.

It has long seemed strange to me that we do not associate it with other felonies in our penal code and inflict upon it a severe and ignominious penalty. I am persuaded that by this course, and by this course alone, we should speedily banish it from respectable society to the haunts of debauchery.

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and crime. Theft and forgery, for the most part, are abuses of money, as drunkenness is an abuse of wine and other alcoholic liquors. What, now, would be the result if we should repeal the laws which brand them as felonies, and seek to restrain them only by moral suasion? How long would it be before commerce would collapse, and there would be a universal paralysis of trade? If, on the other hand, under the guidance of reason and common sense we should provide the traffic in liquor with similar safeguards to those with which we provide the traffic in money, the former, like the latter, might confidently be left to take care of itself. The subject of temperance would then be remitted to the church and the pulpit; there would be no further discussion of high license or prohibition; and the most disturbing element of the times would be eliminated from our politics forever

The vast body of citizens who are engaged in the liquor traffic, either as manufacturers or dealers, are especially and primarily interested in the suppression of drunkenness; for while they derive therefrom little or no pecuniary advantage, it is to them the cause of innumerable annoyances and sorrows. It has wakened, and maintains at this hour the temperance agitation; has put their business under a ban of disgrace, as if it were condemned by the Almighty, subjects them continually to unmerited vituperation and reproach, and taxes them annually to the extent of millions of dollars to resist and prevent injurious legislation. They will be the natural leaders in this reform. And when the time shall come that a proposition shall be offered for an amendment to the National Constitution, not for the prohibition of the rational and legitimate use of the gifts of a beneficent Providence, but to make their blasphemous prostitution and perversion into instruments of brutal indulgence and sources of maniacal outbursts of passion and sin a heinous crime, there will be from one end of the country to the other a unanimous agreement, and it will be carried by universal acclaim.

The Hon. Alfred Scheffer, Senator of the Legislature of Minnesota, succeeded last winter in securing the adoption of

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a bill making drunkenness a crime; and providing that on the third and all subsequent offences it shall be punished by imprisonment. I have received from the Senator a letter, inclosing newspaper clippings, which show a general satisfaction in Minnesota with the law and a general enforcement of it. Here, at last, in a Western State, without agitation or flourish of trumpets, a measure of overwhelming importance has been introduced, and if it shall be faithfully and impartially carried out, it will undoubtedly, ere long, be adopted by every State in this Union and by every country throughout the civilized world, and Senator Scheffer will be recognized as one of the greatest benefactors of mankind.

A GHOST OF WASHINGTON IRVING.

By Ex-Judge Noah Davis.

WHAT a Mecca the memory of Shakespeare has made of his birthplace. Shakespeare is great and Irving is his prophet; or surely one of his prophets of highest renown. Irving it was who from his little parlor in the Red Horse Inn at Stratford-upon-Avon, which grateful friends still keep full of his mementos, made Americans more familiar with the birthplace of Shakespeare and its traditions than Englishmen themselves. The last ten years have worked much change in that little town, and much of it is due to American love for the mightiest genius of our tongue Largely is this the fruit of the prophet's work

But Irving was ours, largely in his life, wholly in his death. Here he lived and worked and rested for many years, and here he took on the immortality which is the seal and final crown of Genius. Yonder, on the banks of his "lordly Hudson," is "Sunnyside," the home he builded, in which for years he lived and where he died. It has become and is daily more and more becoming a shrine which pilgrims approach to lay incense on the memory of illustrious genius.

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On the other hand, in your beautiful "Sleepy Hollow" of departed friends his remains are resting. Thither, also, the pilgrim turns to look upon his grave. These things are to be cherished in sacred and tender affection. I think Irving, the beloved, still muses in the starlight upon these hills and in these valleys, and nothing should greet this heaven-lit eye to give him doubt of the faithful memories of our love.

Have you ever seen a ghost? Doubtless not; but ghosts there are who walk among us and watch over us lest we strike our foot against a stone. Some three years ago, of an August night, as I walked homeward over these hills at a latish hour, I met a person in the moonlight who seemed to have come down from "Washington's Lookout." He was an elderly man, clad in garments of elderly style. The moon shone fairly on his face, disclosing a seemingly wondering countenance, as of one who is amazed. Just as we approached each other the roar of a terrible cannonading seemed to explode beneath our feet. The ground shook and startled us both, and in quaintest tones my vis-a-vis suddenly spoke.

"Man and boy," said he, "I was one much in these parts, but I don't remember ever to have heard such convulsions of nature as these. If you live hereabouts you can tell me, perhaps, what they are and what they mean."

"I do live hereabout," said I, "and perhaps can tell you something of them. They are no convulsions of nature, but of man; the city is boring through the bowels of the earth for more water. Just here they are three hundred feet or more beneath us, and as their light is wholly electricity they know not the difference between night and day, and so continue their labors during all hours, boring by terrific explosives a channel for a new river of pure water from the Croton to the city."

"Lighted, did you say, by electricity? Has Franklin come back, or has some new Franklin caught and enslaved the lightning for human service? I remember to have heard that he said it would some time be done."

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"One Edison," said I, "is the heir of Franklin, and some men think he has the evil one chained in his laboratory and forced him to yield the secret of his fires for human progress—or destruction."

"Very like," cried he, "but must he not have to do with these awful explosives? I knew something of gunpowder once, but never heard it speak in such terrific tones."

"No," I answered, "it is not gunpowder, but something new called dynamite, which crushes rock to powder, and shakes the whole region with its force."

"Well," said my friend, "go with me for a little, while I see what other changes have happened since I walked these hills in times long gone by."

The evening was pleasant, the air was mild and dry, and so we turned across the fields and down towards Sleepy Hollow, which my companion seemed to long to see. Slowly we went, with frequent pauses to look over the country

'Nature," said he. "has changed but little; these fields are much as I remember them, though doubtless their owners have changed Art, and not nature, changes' he added, "and memory clings to nature rather than art, and so all hereabouts is quite familiar to me.'

As we passed a little further down, "There," he suddenly cried, "is Sleepy Hollow—my own loved Sleepy Hollow of the olden time; but what is this fearful furnace that lights the hollow with its glare? And what is this huge heap of dust and broken stone that is filling up the beautiful valley?"

I explained to him that the former was the steam engine works that run the cars that brought out the broken stone and dust made by the explosions we had heard. Just then another roar shook the ground like an earthquake. The old man shrunk back.

"Come," said he, "let us get out of this. It hurts my heart to see and hear these devastations of modern life." And so we turned, walking more rapidly towards the lights of Tarrytown.

"Ah, there," said he as he paused in the road, "there is the site of the old schoolhouse where Ichabod Crane taught the urchins in the old Dutch days. This begins to look like reality; I can almost hear Bram Bones thundering down the valley, and see Ichabod shutting his schoolhouse doors

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against the unwelcome visitors. Do you know," said he, turning quickly to me, "any of the old Dutch legends of this region?"

"Yes, indeed," I cried, "I have read a hundred times "Irving's Sketch Book,' in which they are told in such truthful ways that no one ever doubts them."

A suppressed laugh escaped my companion, and he said: "Irving, ah, yes, Washington, I suppose: I knew something of him, but I did not believe the present generation of men would remember or even read his idle tales."

"Idle tales!" I cried, "Indeed sir, his tales will live while Shakespeare's works survive, and his name is just as dear to me as Walter Scott's is dear to his native land."

Again a slight sound as of pleasure came, but at that moment the clock of the old Dutch Reformed began the stroke of twelve.

"Farewell," he cried, and swiftly moved away.

"Hold. Hold" I said and turned rapidly to follow him, but found myself held back by a sudden force. "The trailing garments of the night" were seized with a quick grasp, and a sweet, familiar voice exclaimed:

"Where are you going now?"

I sincerely believe, my friends, that it was the dread of just such wifely tyranny that kept Washington Irving a bachelor all his days.

THE VENUS OF MILO.

By Paget Toynbee.

"Dinanzi a noi pareva si verace,
Che non sembiava immagine che tace."—*Purg.*

Goddess of Beauty!—goddess still, though Time
Hath ruthlessly defaced thee—what rare art
Was his who fashioned thee? Thou stand'st apart
From all thy kind, most perfect, most sublime.
Thy beauty wastes not, nay, for never crime,
Nor hate, nor passion hast thou known, nor smart
Of cankering grief, nor pain, nor aching heart—
Thy brow is smooth to day as in thy prime.
Thou standest yet, but where is he who planned
The fashion of thy limbs, and wrought the stone
With ever-patient skill and loving hand,
And left thee faultless, lacking life alone?
World-famous thou, by eager thousands scanned,
While he, forgotten, lies with the unknown!

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THE MILLIONAIRE.

A Romance in Three Chapters.

BY THE AUTHOR OF "WESTWARD HO."

CHAPTER I.

IN a certain great city of the new world, which shall be nameless, there once lived, and, in fact, lives still, a citizen, at one time somewhat better known than respected, but who maintained rather a dignified position in society, on the score of the possession of three tin boxes, painted green, one of which was filled with deeds of the kind which may be emphatically called good deeds—the second, with bonds and mortgages - the third, with the certificates of the stock of various incorporations, not one of which divided less than ten per cent. per annum. These were his patents of nobility, and gave him equal claims with those highly descended nobles of the old world, possessing a coat or arms with thirty-six quarterings, and a pedigree derived from the most impenetrable obscurity. And why should they not? It would be difficult to give a good reason why bonds, mortgages and stocks, gained by a life of persevering industry, should not confer equal rank and dignity with lands acquired, for the most part, originally, by rapine and oppression.

Be this as it may, our wealthy citizen, whose name was Caleb Plant, had, by dint of poring over his genealogy in the tin boxes, gradually acquired a considerable degree of self-sufficiency. He would occasionally indulge in various sarcastic innuendoes, having reference to upstart pretenders, and as for his good lady, she held her head above the clouds, and trod the world under her feet—by which is meant, that she despised all beneath, and crouched to all above her. If a titled foreigner came in the way of Caleb and his spouse, he might think himself extremely fortunate if he escaped being surfeited by a quick succession, a perfect *feu de joie*, of horrible attentions. Mrs. Plant having been, at least, fifteen

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years on the turf of fashion, considered herself one of the aborigines of the *beau monde*, and her indignation at the intrusion of an interloper was awful. Had it been possible. she would have planted spring-guns and man-traps around the sacred precincts, to deter these insolent poachers. In short, Caleb was a millionaire, which, in all conscience, is equal to the title of count, or marquis, with thirty generations of uninterrupted gentility.

But though Caleb often said so, he never could bring himself to think so, for there was always in a secret corner of his heart a lurking consciousness of inferiority, whenever he came in contact with persons of real merit: for, after all the paltry pretensions of rank and wealth, that is the standard by which men always estimate each other in the end. We may contemplate the distant shadow of a pigmy, as it lengthens over the plain, with admiration for a moment, but the instant we compare it with the substance, the illusion vanishes. In like manner the rank, the splendor, and the power of kings, which overwhelm the imagination with a feeling of awe and reverence, dwindle into objects of contempt and derision, when we find, from the evidence of the senses, that they are in the possession of a fool, or a madman. The way to estimate the real dignity of men, is to bring them into contact with each other, and set them in action. It is then that the great talker often turns out a coward, the rich incapable of protecting his own wealth, and that the king becomes dependent on the basket maker. Caleb often learned this lesson; and, though it made him never the wiser, it detracted much from that portion of his happiness which was derived from the ignoble pride of superior wealth. He was perpetually reminded, not by the ill-natured sneers of others, but by his own self-consciousness, that the men he affected to look down upon were incomparably above him in knowledge, in intellect, and in all the qualities that give one man a natural claim to superiority over another. His great wealth, by investing him with the power to confer benefits and inflict injuries, necessarily gave him a station and influence in society: but though others might think him

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great, he always felt himself little; and the latter years of his life had been one incessant struggle to disguise from himself what he often managed to conceal from the world. Hence he was zealous in cultivating the acquaintance of strangers or rather inviting them to great entertainments, where he sought to dazzle them by outward show, while his inward deficiencies escaped detection in the labyrinth of a crowd, or behind an immense silver tureen.

Caleb Plant had come to the city a poor country boy, and by a series of well directed industry, joined to the most rigid habits of economy, aided by constant prudence, and that occasional good fortune by which it is ever rewarded, about the age of forty-five had amassed a great estate. The prudent mothers of grown up daughters had long had their eyes upon him, but he was too busy, too constantly in action to be hit by the shaft of Cupid, who seldom shoots flying. It is impossible for a man to fall in love while he is running full tilt after Lady Fortune; and friend Caleb never contemplated the desperate throw of the matrimonial die, until one bitter, stormy evening, when the wind whistled, the snows beat against the windows, and the "spirit of the storm," so often conjured up by modern bards, roared and yelled, and knocked furiously at the doors and windows for admittance. Caleb sat alone at his fireside. He had read the newspaper, and attempted a story in some mammoth sheet, and got along pretty smoothly, until it became necessary to turn over a new leaf, when he lost the track, wandered from one vast region to another, until he became perfectly bewildered, and, at length, so impatient that he cast it into the flames, and thereby incontinently set fire to the chimney. After the hubbub had subsided, he threw himself back in his chair, and began to sum up what he was worth; but not being able to ascertain the point altogether to his satisfaction, he had resort to his tin boxes, and clearly made himself out a millionaire. He pondered on this agreeable circumstance until he fairly got tired—for even the contemplation of wealth is a pleasure that wears thread-bare at last—and could hardly keep his eyes open, though it was only eight o'clock. All

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at once, however, he started up with great alacrity, and, ringing the bell, ordered a glass of whiskey punch, with which he regaled himself gloriously. But, after all, drinking with oneself, thought Caleb, is a poor business. He had a great mind to call in his factotum Absalom and have a set-to with him, until his dignity came and rescued him from such a groveling alternative. Then he suddenly rose again from his chair, paced the room from right to left, and from one corner to another, with his head declined a little forward as if in deep thought, and his hands clasped behind him. Thus he continued for some time, when suddenly he seemed to become inspired—he rubbed his hands together, cocked his nose and chin, and exclaimed at intervals, in disjointed sentences, "Yes-yes-I wonder I never thought of it before. I'll do it, by Jupiter—I'll look out for a wife, as soon as this infernal storm is over." Thus a long storm and a glass of whiskey punch brought Caleb Plant to the desperate point of matrimony. How many Benedicts can give better reasons than these?

It cleared up, however, during the night; the snows had all melted away: the morn was bright and cheery; and Caleb remembered he had yet many resources against matrimony. He belonged to three clubs, each meeting once a week; he exchanged dinners, as regularly as clock-work, twice a week, with two of his most particular friends; and, on Saturday evenings, he played whist at home, with two old cronies, and dummy. Thus the six days were pretty well disposed of, but the seventh day, and most especially the evening, brought the tug of war; and, for three months from the memorable night of the whiskey punch and the snow storm, he regularly came to the determination to get married every Sunday evening.

But the resolutions of men, and especially of a bachelor of forty-five, are like the sands held in suspension by the current of the stream while in a state of agitation, and which suddenly subside in a state of repose. It was not until about the middle of August following, that the punch and the snow storm received a reinforcement that finally

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enabled them to carry the day in favor of matrimony. As Caleb was shaving himself one morning, he received two great shocks, in quick succession, which brought him to the feet of Don Cupid in an instant. The first was the discovery of two very considerable circular furrows, ploughed by time, from the tip of his nose to the corners of his mouth; the second, the detection of a slight approximation of some straggling hairs about his ears to gray. He immediately rang the bell furiously, and, the servant entering somewhat in alarm, he exclaimed:

"Absalom"

"Sir."

"Get the carriage and horses in order, pack up my clothes, and be ready to-morrow morning to set out for the Springs. And, do you hear, lock up my spectacles."

"In the portmanteau, sir?"

"No, blockhead, in the cabinet. I shan't want them."

The next morning Caleb, having no notes to pay, was off to the Springs, with his splendid equipage, and without his spectacles. Some very sensible, well-informed writers have seriously questioned the sagacity of gentlemen seekers, who go to the Springs, or other public resorts, to look for a helpmate; but, for our part, we think the plan of Caleb Plant was very sensible and judicious. There are times that try the souls of women as well as men; and these occur quite as frequently at public places as within the domestic circle. Nay, the excitements are much greater, and the sins more besetting. It is there that human vanity is most successfully assailed; that envy, jealousy, and petty malice find their constant sphere of exercise, as well as their keenest stimulants; and she who can best withstand their instigations is the lady for a bachelor's money. When he meets with one who speaks low, not from fear that she is saying what she ought not, but from modest diffidence; when he sees her admired without effort; neglected without ill-nature; outshone without envy, and followed without looking behind, let him gather himself together: yea, let him forthwith single her out from the rest of the sinful race of the daughters of

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Eve: let him cast himself, his equipage and his million at her feet, and if she do not accept him, it will not be the fault of her prudent mamma. But if, on the the other hand he finds a fair and beautiful young damsel, who talks loud in public; laughs like a certain animal called a horse; is impatient of admiration, and splenetic at being overlooked; one who cannot represent a wall-flower without turning yellow with envy, or submit to abdicate the throne when claimed by the legitimate heir; one who usurps the prerogative of the Grand Signor, by throwing the handkerchief herself; one, in short, who waltzes with every ferocious stranger in whiskers at a moment's warning. When thou shalt encounter such a damsel, I say unto thee, O! bachelor, flee to the uttermost ends of the earth; bury thyself deep under blankets and comfortables, *pile Ossa on Pelion*; yea, verily, cut a stick, make tracks, for thou art barking up the wrong tree. Or, if all other means fail, get thyself reported bankrupt, and, if that don't save thee, thou art foredoomed.

His arrival at the Springs created a sensation, and there was a great fluttering among the birds of paradise. It is true, Caleb was no beauty. He was somewhat bandy, his shoulders were as round as those of a fashionable belle: he was suspected of being pigeon-toed, and he wanted *tournure* —he could never catch that indescribable grace with which our fashionable gentlemen carry their hands in their coat pockets. But he was a millionaire. Nor did he pretend to any particular accomplishment; he could neither murder French, dance the waltz, nor drive four in hand. But then he was a millionaire. As to mental cultivation, his pretensions were equally slender. He never read the reviews, consequently he never ventured an opinion on books; all his manuscripts were in his tin boxes, and he valued none except those which began with "Know all men by these presents." But then he was a millionaire. He had not been two days at the Springs, before he was quite at home with all the ladies of the least pretensions, and hand and glove with all the gentlemen. He was under no necessity to make himself agreeable, for the ladies took all the trouble off his shoulders;

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and wherever he went he was accompanied by a cortège of men, who listened to his opinions with profound devotion, and reverenced him as an oracle.

There is nothing which so soon upsets the gravity of men of a certain age, as the admiration of the other sex. Men, except they are of entirely different pursuits and professions, seldom admire each other with sincerity; there is apt to be a little spice of envy or jealousy at the bottom. Hence they do not value the respect of each other so much as the homage of the ladies, who, being free from all rivalry with them, are presumed to be perfectly disinterested. Caleb could not withstand these attentions; his head grew dizzy; he actually became frisky, and was one night seduced into the enormous indiscretion of dancing a quadrille with Miss Julia Philbrick, the belle of the Springs, who persuaded him it was the simplest thing in the world. He got through with it awkwardly enough, and would certainly have been laughed at, if he had not been a millionaire. Two other feats are on record in the annals of the Springs. He attempted a waltz, but on the third round his head began to swim like a top, a whirlwind raged in his ears, the floor rose up before him in great billows, and his partner seemed to be flying in the air. Caleb had just sufficient discretion to dart to a seat, leaving to her fate his partner, who is reported to have whirled round the circle three times before she could stop herself. Such a catastrophe might have been fatal to any other man; but Caleb was a millionaire. His last great feat was attempting to climb the Lover's Rock, to which he was imprudently excited by the insinuations of a young gentleman, having pretensions to the good graces of Miss Julia Philbrick, that he was rather old to try the experiment. He had got near the summit, when his evil genius prompted him to look down upon what seemed an abyss of a thousand feet; his knees trembled, his heart throbbed, his head swam, and there is no knowing what might have happened, had not Miss Julia Philbrick reached him the end of a pocket-handkerchief, for which she gave forty-eight dollars, by the aid of which he was enabled to reach the top. This was the last performance of the millionaire, who was afterward content to repose under the shade of his laurels.

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From that time he considered Julia as the preserver of his life, and his gratitude corresponded with the benefit. She had saved a million of dollars, and deserved to be rewarded. His attentions became rather particular; he dipped water for her from the Pierian spring, invited the mother and daughter to ride in his carriage and four, and asked them how they were every morning. Mrs. Philbrick—whose husband was a Mr Nobody, and therefore not worth mentioning—was gifted with a world of motherly sagacity, and thought it was now time to draw the net a little closer about this precious gold-fish. She had, several years before, got some how or other out of health, and was pining away with that singularly incomprehensible malady which baffles the skill of all our physicians, and can only be cured by the salubrious air of Paris. There she had thoroughly got rid of all those vulgar republican notions about mutual affection, exchanges of hearts, parity of age, connubial happiness, and all that sort of nonsense. She had learned to know that the true end, object and destiny of all young ladies in matrimonial speculations, was obtaining a settlement. As to love without money, it was out of the question; and she held, with the better sort of people, as well as our unsophisticated Indians, that daughters were mere subjects of barter or sale, and that the first duty of an affectionate parent was to get as much for them as possible.

She had attempted to instil this excellent system of philosophy into her daughter, and had succeeded indifferently well. Julia was a clever girl; one of those on whom nature has kindly bestowed a disposition to be amiable and happy. Had she been blessed with a mother such as she deserved, she would have been all the best of mothers could have wished, for she was handsome enough to charm the eye, and might have been good enough to rivet the affections her beauty inspired. But the mother is the daughter's destiny. Her example is her guide: her precepts her decalogue; and when we see a worthless son, or a wilful, wayward, extravagant daughter, one may be almost sure the mother has been neglectful of the plant to which she gave being, but which she never nourished with the dew of affection, or the genial warmth of sleepless maternal care. Happy the child that has a wise and virtuous mother, and wretched should be the mother that has a worthless child, for if she looks into her own heart, ten to one she will find that the fault is all her own.

(TO BE CONTINUED.)

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SONG OF THE B'NE B'RITH.

BY TIM LINKINWATER.

When out of all the sons of men
The Father called a race
To be His "chosen" to the end,
And hold exalted place,
To rulers be a line of kings,
A power abroad the earth,
"A people" still in every land,
Whate'er their place of birth,

"To Abraham, and to his seed,"
Behold! we are the same
As when our fathers heard the voice
Speak, mid the smoke and flame,
Though aliens from our native land,
Strangers in every clime,
Our *Brother-love* doth ever show
Our origin divine.

Our unity, a tower of strength,
Our brotherhood the power
That bids defiance to the ills
Of persecution's hour.
We strengthen hands that weakened are,
Feet faltering on the way.
Benevolence, our rule to all,
We own its powerful sway.

In *Harmony* we march in line
Toward the end in view,
Shoulder to shoulder, step to step,
Like loyal men and true;
Our name our pass-word, for we know
The Order knows no death.
Years will but strengthen and numbers give
To us, His B'NE B'RITH.

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Open Letters

DISTRICT GRAND LODGE, NO. 7.
ITS ANNUAL MEETING AT NEW ORLEANS.

First Day's Proceedings.

The seventeenth annual meeting of District Grand Lodge No. 7 Independent Order B'nē B'rith met in Grünewald Hall, New Orleans, on the 11th ult., and was called to order by Samuel Hirsch, the President, Bro. A. S. Myers, the veteran Secretary, being at his wonted post.

Among the prominent delegates present were Leo N. Levi, Charles B. Miller and I. Lovenberg of Galveston; Joseph Hirsh, Charles Ehrman, Ben Stern and Samuel Fishel of Vicksburg; Louis Frenkel and H. Hanau of Mobile; M. Mohr and Jacques Loeb of Montgomery; Charles L. Gross of Canton; M. L. Ernst of Uniontown; M. J. Meyer of Selma; Leopold Levy, Lewis Hart, Morris Marks, Max Weil, I. D. Fass, S. M. Miller, Joseph Magner and H. Neugass of New Orleans; Dr. E. M. Tillman, Rev. E. M. Chapman and Samuel Klein of Dallas; Godchaux A. Levi of Victoria; Ben Landman of Shreveport; Sol Harpman, D. Gensberger and H. Morris of Memphis; Rev. A. Suhler of Waco; Sam Sterne of Houston. The proceedings were marked with that high intelligence characteristic of this District. The brethren of the Crescent city were devoted in their attentions and the hospitality was unbounded. Bro. Gabe Kahn was Chairman of the Entertainment Committee, and as in all things proved himself most efficient.

The annual message of the President, Bro. Samuel Hirsch of Memphis was an able document and was warmly received. We have room for only a few passages in this issue of the Menorah. Bro. Hirsch said:

The most important measure passed at the last annual meeting at Shreveport was the removal of the seat of the Grand Lodge to New Orleans, to date from the assembling of the convention at this place, subject to the ratification of the law by a majority of the lodges of the district. I caused due notice to be sent to the respective lodges, asking their early votes on the measure; but not until several of them had to be reminded of their duty repeatedly has at last a result been reached, thirty-five lodges having voted in the affirmative, twenty-one in the negative, and five lodges not voting. I

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am glad this measure has been approved by a decisive vote, and I earnestly hope it will mark a new era in the future development and advancement of our district. This new order of things demands several changes in the offices now held, especially so far as it relates to the central board of endowment trustees. I earnestly recommend that the convention will choose the best material at hand to take care of the funds now under control by this body, and to manage the fund as safely and intelligently as it has been managed in the past.

While speaking on this subject I call the attention of the grand lodge to the report of this central board, which will be submitted to you during the session. It will be seen therefrom that the endowment fund in the hands of the lodges on Jan. 1, 1889, was $109,174.63, and that the fund on hand Jan. 1, 1890 has increased to the amount of $117,841.71. This is independent of the amount in hands of seven lodges, which have failed to send their semi-annual reports. The central board of endowment trustees estimate that the amount in hands of these lodges would increase the fund about $5000. It is the duty of the central board of endowment trustees to act as custodians and managers of the district reserve fund. You will find a separate statement of the central board, showing the status of said fund. The constitution provides that whenever said fund shall have reached the sum of $15,000, the surplus shall be turned over to the endowment fund, to be applied towards paying endowments. The fund has now reached the sum of over $17,000, and while the central board, during the last year, has turned over the interest received from this fund to the secretary of the endowment fund, the principal still remains undisturbed. I therefore recommend that after the reorganization of the central board the grand lodge instruct said board to turn over to the grand secretary the amount over and above the sum of $15,000, for the purposes above mentioned.

Both the New Orleans Home and the Cleveland Orphan Asylum, since our last annual meeting, have increased their facilities for the admission of our orphans, and have cheerfully complied with every application made to them at our hands. These institutions, as well as the Touro Infirmary, should receive the consideration of the Grand Lodge and the District, as well as the individual members, to assist them in their noble work. These charities are the pride of the District and are entitled to our fostering care at all times. You will, no doubt, receive from the respective officers detailed reports, which will give you the experience of these institutions during the past year.

Our membership as per last year's report was 2,326; our net membership now is 2,255, showing a net loss of 71. The number of deaths, while not as great as as last year, reached the sum of forty, which is somewhat in excess of the calculations upon which our endowment is placed, while this is counterbalanced by the excess of interest we receive from our endowment fund, beyond the figures or rates upon which the assessments are made.

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On June 1st the meeting of the Constitution Grand Lodge takes place at Richmond, Va. Our District is entitled to eight delegates, to be selected by the District Grand Lodge from the list of candidates nominated by the subordinate lodges. Measures of great moment are likely to be presented before this body, and it behooves the convention to make a careful selection of representatives to guard the interest of the Dstrict and Order. Your earnest attention is called to this subject. (The president paid a neat tribute to the official organ of the order, the MENORAH, and warmly recommended its support.)

Among other duties incumbent upon me as your presiding officer belongs the appointment of an essayist and orator, whose productions are to be delivered during the session of the Grand Lodge. I have the pleasure to inform you that for the former position I appointed Brother C. F. Moritz of Montgomery, Ala., and for the latter Brother Joseph Hirsh of Vicksburg. Those who attended the convention at Shreveport last year will ever remember the intellectual feast enjoyed in listening to the masterly productions of Brothers Leo. N. Levi and Joseph Hirsh, and I trust that the present appointees will not fall behind the expectations of the convention. This new feature should hereafter become the chief attraction of our annual gatherings.

The election of Grand Lodge officers for the ensuing year resulted in the choice of the following brethern: President, Chas. L. Gross of Canton, Miss.; 1st Vice-Presinent, Louis Frenkel of Mobile; 2nd Vice-President, Benjamin Landman of Shreveport, La.; Secretary, Nathaniel Strauss of Mobile, who as the law requires will remove to New Orleans, the future seat of the Grand Lodge; Treasurer, Charles Ehrman of Vicksburg; Sergeant-at-Arms, A. Oehlber of Bastrop, La. The newly elected officials were installed by Bro. P. P. Ferdinand Marks of New Orleans.

VISIT TO THE TOURO INFIRMARY.

Sunday afternoon the delegates accepted an invitation to inspect the Touro Infirmary and were received by President Ferdinand Marks, who said that all of the visitors were not strangers to the place and it was, therefore, unnecessary to extend any formal reception. He recognized them as co-laborers in the great work before them alleviating the wants of the poor, relieving the sick and providing for the aged and infirm. He asked the delegates to carefully inspect the work done, and if they are satisfied the institution will feel that it is accomplishing its purpose.

President Gross expressed the thanks and praises of the delegates, and the welfare of the infirmary was toasted in brimming beakers of champagne.

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Bro. Leo N. Levi was called upon for a toast and said that his best wishes were contained in thirteen applications for membership to the Touro, which he brought in his valise, and in twelve more applications from Texas which were on the way.

Bro. G. A. Levi hoped all the States would follow the example of Texas, and that when the delegates returned home they would canvass the good cause, for the main support of the hospital is the contributing membership. The infirmary cares for those who cannot care for themselves, which is certainly a worthy cause.

LITERARY EXERCISES AT THE TEMPLE SINAI.

In the evening a brilliant audience assembled in the Temple, to listen to the literary exercises of the convention. Bro. Ex-Pres't Gabriel Kahn presided and introduced in turn Bro. C. F. Moritz a talented young orator from Montgomery, Ala., and Bro. Joseph Hirsh of Vicksburg, a member of the Executive Committee of the Order, assistant Attorney General of Mississippi and one of the most distinguished of the B'nē B'rith in the United States. We hope to give both of these addresses in the next number of the MENORAH. The New Orleans newspapers speak in the highest terms of both efforts, which evoked warmest applause.

The following brethren were elected representatives to the Constitution Grand Lodge at Richmond: Joseph Hirsh, A. S. Myers, M. L. Ernst, Leo N. Levi, C. L. Gross, Joseph Magner, Simon Cohn and G. A. Levi. And as Alternates: Rev. Bro. M. Samfield, Louis Frenkel, Julius Elson, Gabe Kahn, Philip Pfeifer, Jacob Huff, E. M. Tillman and Sam Klein

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PEN PHOTOGRAPHS.

NATHAN C. MYERS.

One of the few representatives to the Richmond Convention of the Constitution Grand Lodge from District No 1, living outside the City of New York, is Bro. Nathan C. Myers of New Haven, Connecticut. In determining who among all the proposed names should represent this, the banner District, no list was suggested that did not contain the name of Bro. Myers. He has been a member of Horeb Lodge No. 25, for 25 years, an Ex-President, a frequent delegate to the Grand Lodge and an indefatigable worker in the cause of B'nē B'rith, which he recognizes as a higher type of Juda-

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ism In fact his love for Judah's cause is so great, that at much sacrifice to himself, he became the Ass't Superintendent of the Sabbath School of the Congregation Mishkan Israel, and is an able and efficient coadjutor of Rev. Dr. Kleeberg.

His title to represent Horeb Lodge at the coming convention was so pronounced, that Bros. David Strouse and Charles L. Ullman of the same Lodge, (who were also nominated) withdrew in his favor.

He is a pleasant, affable gentleman, about 45 years of age, a good, quick-witted debater, and bon companion at all times.

His character among the community where he has lived for 35 years (coming here from Germany when a child), is such, that his word is as good as his bond everywhere.

He is a member of the firm of M Myers & Co. leading shoe dealers of New Haven, a brother-in-law of Max Adler of the firm of Myers, Strouse & Co, who is also a member of the Board of Education of the city.

He is a respected member of Conn. Rock Lodge No. 92., F. & A. M., of Quinnipiack Lodge No. 1, Sassacus Encampment No. 1., Grand Canton Sassacus No. 1., I. O. O. F., and "The Harmonie," the leading social club of the city.

It is men of the stamp of Bro. Myers who reflect honor upon the Order. Unselfish, patriotic and devoted to the cause of humanity, they represent the true character and teachings of the sublime principles of Judaism.

Editor's Sanctum

STRONG words from the pulpit, words which spare not and speak the plain truth are not as often uttered by our modern pastors—although in this respect, there is a vast improvement over the dogmatic and doctrinal sermon of the past—as we could wish. It is refreshing therefore to read the following from the discourse of Rev. Dr. Charles H. Parkhurst of the Madison Square Presbyterian Church, who thus excoriated the corrupt politicians of this wofully misgoverned city in one of his discourses last month.

Dr. Parkhurst said:—"Christianity is to-day so small a factor in our own community that, with hundreds of churches and 100,000 communicants, this entire city, in all its municipal life, is dominated

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by a band of felons, murderers, bribe takers, gamblers, dive-keepers and rum sellers, whose only title to candidacy was their deviltry, and their only apology for being elected, the apathy of the saints and the subserviency of respectable men to political bossism.

"We maintain in this city schools of the prophets, we ship missionaries to all countries, and we annually export tons of Bibles and evangelical literature, and yet there is not concrete holiness enough on Manhattan Island to insure us against a system of political brigandage that excels even the organized outlawry of Italian banditti in the monstrousness of its demands and the frank cheerfulness of its methods.

"It is as much a Christian's duty to love his country as his God. To an American the Stars and Stripes ought to be as much of his actual religion as the Sermon on the Mount. It is as much the duty of a New York Christian to go to the polls on election day, as for him to go to the Lord's table on communion day. What is needed is a Christian conscience, vital and real enough to damn iniquity even when it would be more convenient to have it taken up into glory. So that if you are a Democrat and hear a Democrat lie, you will be prepared to brand it as a lie then and there. If you are a Republican and know a man is a bribe giver, you will be prepared to brand him as a bribe giver even though he be a Republican and worth a good deal to his party."

We congratulate our Chicago friends upon their success in obtaining the World's Fair. Naturally we should have preferred that the honor had fallen to New York, but the splendid and above all the *united* efforts of the Queen City of the West won the day.

The bill as it passed Congress and as signed by the President, provides that the buildings shall be dedicated with appropriate ceremonies in the city of Chicago, October 12, 1892; that the exposition shall open May 1, 1893 and close on the 30th of the following October; that it shall be international in character, and at the same time commemorate the four hundredth anniversary of the discovery of America by Christopher Columbus.

The government exhibit will be one of the features of the exposition. It will include displays from the Executive departments, the Smithsonian Institution, the United States Fish Commission and the National Museum of such articles and materials as illustrate the function and administrative faculty of the government in time of

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peace and its resources as a war power, tending, in short, to demonstrate the nature of our institutions and their adaption to the wants of the people. For this purpose Congress has appropriated $1,500,000. Of this sum $400,000 will be expended for the erection of buildings and the remainder to defray the expenses attending the collection and transportation of the exhibits, salaries. &c.

Why should not the Fiftieth Anniversary of the founding of the Order B'nē B'rith be celebrated in the great Metropolis of the West at the same time?

COMMENTING upon Rev. Dr. Harris's article in the February MENORAH, "Shall we teach Religion to Children?" the London *Jewish Chronicle* says:

Can and ought abstract religion to form part of the instruction given to young children? This is a complex problem that is giving rise to much serious controversy in America at the present moment. Professor Felix Adler, the distinguished founder of the "Ethical Culture Society," thinks that the answer should be in the negative, the Rev. Dr. M. H. Harris—who contributes a spirited article on the question to the New York MENORAH—maintains the positive view. The fundamental difficulty is two-fold. On the one hand the Jewish conception of God is a very abstract one, and the child-mind is apt to interpret what it is taught, in relation to its other child-ideas. God becomes for it a gigantic man, and this anthropomorphic bias permanently colors even the adult idea of the Deity. On the other hand, to teach the child ethics apart from the idea of God, is to divorce Religion from Morality. It may be that the latter will one day become an advisable course in education, for if the supernatural sanction of ethics grows weaker, then morality must be saved by inculcating it independently of religion. As matters stand at present, we believe that the best course is not to attempt to teach the child directly about God except as the ideal source of all those perfections which in the human character constitute goodness and virtue. In this way God becomes an ideal which need not necessarily be given up even by those whose religious beliefs become in later life less secure. Religion can therefore be taught as Dr. Harris maintains; yet we must confess that many Jewish teachers refuse to admit the utility of teaching religion under any other form than that of Duty. Even so, however, the lesson is one that cannot be too early begun.

WHY should not drunkenness be punished as a crime? Robbery and forgery are thus treated and these as a rule affect only individuals, while home and wife and children and society are made wretched and miserable in the extreme by the excesses and brutality of the drunkard.

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The time has come to put a stop to this heinous offence, to treat the confirmed inebriate as a criminal and to place him in the penitentiary with all the ignominy and shame such incarceration involves.

Prohibition is not only impracticable but it is opposed to rational approval. High License will never accomplish its object as it makes an invidious distinction and is opposed to the principles of Republican government The true solution to intemperance is to make it a criminal offence punishable by imprisonment. Several years since that eminent philanthropist. Dr. Henry A. Hartt, in a lecture delivered in this city urged this view and recently he has again advocated it in terse but eloquent terms in a paper published in our contemporary the *Arena*, which we give on another page and commend to all thoughtful readers.

THE munificent gift of Charles Butler. Esq, in aid of religious and secular education in this city, with special reference to the Union Theological Seminary and the University of the City of New York, is worthy of example.

Mr. Butler gives $100,000 to each of the above institutions, the first to endow the Chair of Biblical Theology in memory of Edward Robinson, D. D.; the second $100.000 to be distributed to the different faculties or departments of work of the University, as shall insure the greatest benefit, the latter endowment in memory of his son Abraham Ogden Butler, and of his brother Benjamin Franklin Butler, who founded the Law School of the University and was its first professor. In his letter to the Council of the University, the noble benefactor says:

Under a deep conviction that there is no more privileged use to which we can devote our energies, our time, our money, than to the strengthening of such forces for the mental and spiritual elevation of men who are to become citizens, and so control the destiny of our land, it is with a thankful heart that I now ask you to co-operate with me in the consummation of this plan.

We clip the following from that bright and excellent periodical *Our Dumb Animals*, a monthly published in Boston and which has for its eloquent motto, "We speak for those who cannot speak for themselves." The paragraph is entitled "Pitch into the Jews":—

A clergyman just come to a new parish was waited upon by the deacons, who undertook to *"give him points."* For instance, it would not be

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wise to *pitch into* the liquor business, because a prominent parishioner was interested—nor into lotteries, because another was interested in that,—and so on with other things, until at last the clergyman asked "What shall *I pitch into?*" After a moment's reflection one of the deacons answered, "*Pitch into the Jews.*"

When I was in the practice of law many years ago, a friend in Vermont wrote me that a good deacon up there had heard his minister *Pitch into the Jews* so many times that his sympathies had been excited, and, having just died, he had left by will $500 *to the poor Jews*, and I was asked to find in Boston some *poor Jews*.

This was some thirty years ago. I caused diligent search to be made, without success, and was finally compelled to write him that I could not find a *poor Jew* in Boston.

Just as it has been fashionable to *pitch into* the Jews, it is *just now fashionable to pitch into the sparrow.*

A CABLEGRAM from Berlin to the New York papers of the 10th ult., gave the extraordinary intelligence that in the Prussian Diet on the day previous, Count Pfeil of the Extreme Right moved, "that the Government take measures to remedy *the evils arising from the large number of Jewish pupils in the superior schools.*" He declared that "the existing condition constituted a social danger." Herr Von Gossler, Minister of Public Instruction, said "it was impossible to exclude Jews from any educational establishment. Such an attempt would force the nation into a position leading to disruption instead of union. The matter should be considered as a purely technical question and not be the subject of a political demand."

Notwithstanding this just and proper response of the Minister, the motion of Count Pfeil was adopted.

It seems incredible that at this late day in the century, such a proposition could have been entertained in a country reputed to be so enlightened as Prussia.

What; carry the war of hatred of the Jews to his children? Deny those who solely by their intelligence have won their way to promotion, admission into the Superior Schools! It is monstrous and indicates a depth of meanness, of petty and contemptible jealousy, utterly at war with justice or the common rights of citizens. The Jews of Germany, like the Lutherans and Catholics, pay the same taxes, serve in the army and are as devoted and patriotic (we think more so,) as those of these religious faiths. To deny them equal

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rights and privileges is not only a return to barbarism, it is some thing worse, it is a confession of fear and cowardice as despicable as it is abominable.

THE delightful author of "Rabbi" Patrick contributes a paper to the present MENORAH, which will not fail to prove interesting to the many who are now studying the question so current at this time, not only in reference to the Hebrew but other denominations. Dr. Felsenthal not only treats his subject, "Who is a Jew?" with perspicacity and erudition,but in a critical style which cannot but prove instructive as well as entertaining.

Members of the B'nē B'rith will recall that a letter from Dr. Felsenthal, on the very same subject, appeared in the Report of the Executive Committee of the Constitution Grand Lodge for 1880-81, on pages 112 to 119.

WE were pleased to receive the other day, a visit from our old friend and brother, Hon. Henry Greenebaum of Chicago.

Bro. Greenebaum is looking the picture of health, and is the same earnest and devoted champion of Israel and humanity as ever. He is one of those true men who believe "We should do our utmost to encourage the *beautiful* as the *useful* encourages itself." He brings good news of the thriving condition of the new Manual School and of the deep interest taken in educational matters by the Israelites of Chicago. Naturally he is delighted over Chicago (where he has resided for over forty years,) having obtained the World's Fair, and he predicts that it will be one of the greatest triumphs of the 19th Century.

In Memoriam.

At a meeting of Gamaliel Lodge No. 116, I. O. B. B., of Hudson, N. Y., held April 20th, 1890, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased God in His infinite wisdom to remove by death our beloved brother, Solomon M. Swartz, whose connection as a charter member and ex-President of this lodge has endeared him to our memory. Therefore, be it

Resolved, That we tender to the family of the deceased brother our

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heartfelt sympathy in their sorrow for the loss, and point them to that Heavenly Father who orders all things for the best, and who alone can give consolation in this the hour of bereavement.

Resolved, That as a fitting tribute to the memory of our departed brother, the charter be draped in mourning for thirty days; that these resolutions be placed on the minutes; that they be published in the official organ of the Order, the MENORAH, and a copy thereof be forwarded to the family of our departed brother.

[ATTEST.]
WM. KRITZMAN,
Secretary.

N. DOSENHEIM,
LEON COHEN,
J. WRONSKI,
Committee.

At a meeting of Shiloh Lodge No. 17, I. O. B. B., held, in the city of Albany, N. Y., on the 9th day of May, 1890, the following Resolutions were adopted:

WHEREAS, the great architect and Ruler of the Universe has seen fit in His wisdom to remove by death one of our number, Bro. S. M. Valkenburgh, therefore

Resolved, that while we humbly submit to the decree of the Almighty, we express our sorrow, that one so dear to us as a Brother, associate, friend and adviser has been taken from us forever in this world.

Resolved, that by his death, this Lodge has sustained the loss of one of its most distinguished members; one whose life and character command the admiration of those who are competent to appreciate greatness, as well as the esteem of those who can appreciate goodness, and that we shall ever cherish with grateful remembrance, the kind feelings and generous support he ever extended towards this Lodge.

Resolved, that we tender our heartfelt sympathy to his bereaved family, who have lost an affectionate husband and father.

Resolved, that a copy of these Resolutions be transmitted to the family of the deceased and published in the MENORAH, the official organ of the Order.

Committee { JULIUS MILLER, ANDREW DEWILDE. SAMPSON THANHAUSER.

ABRAHAM PAREIRA, Pres.
MEYER ILLCH, Sect'y.

[Seal of the Lodge.]

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AFFAIRS OF THE ORDER B'NĒ B'RĪTH

NOTE TO CORRESPONDENTS.—We are much indebted to our numerous correspondents for their contributions to this Department, but often labor under difficulty in deciphering names. We would request that our worthy friends write as legibly as possible and only on one side of a sheet. From the large correspondence received it is impossible for the Editor to reply personally to each letter. We are none the less much indebted, and beg that all brothers favoring us with letters will regard this notice as an acknowledgment. Letters arriving too lat for publication in a current number will appear in the following.—*Editor* MENORAH.

Presentation to Ex-President Hellman. — The testimonial voted at the annual meeting of the Grand Lodge of District No. 1, to the retiring President, Myer Hellman, Esq., was presented to the worthy brother on Saturday evening, April 26th, at his residence.

The Committee, through its Chairman, Bro Sulzberger, selected an exquisite statue of Mignon, in Carara marble as the testimonial of the Grand Lodge, and the individual members of the General Committee, a beautiful pedestal for the same, in Mexican onyx, as their joint gift. The presentation speech was made by William A. Gans, Esq., the successor of Bro. Hellman in the presidential office, and was marked by that good taste and appropriateness for which he is justly distinguished. Bro. Hellman's response was warmly expressive of his appreciation of both testimonials, though he said neither were needed to convey to him the earnest and cordial support which he had received during his administration. The consciousness of having endeavored to do his duty in promoting the welfare of the District, and thereby contributing to the honor and usefulness of the Order, was ample reward for all his labors. He should ever cherish a faithful remembrance of the cordial co-operation of his colleagues, whom he now invited to adjourn from "labor to refreshment." A sumptuous banquet was then served by Mazzetti, over which Mrs. Hellman, in her most gracious and hospitable manner, presided, assisted by her parents, Mr. and Mrs. Bernheim.

The officers of the Grand Lodge and the members of the General Committee accompanied mostly by their wives, were the guests, and the occasion proved most delightful and enjoyable.

The Grand Lodge officers and members of the General Committee present were: Bros. Wm. A. Gans, President; Isaac Rosnosky, First Vice-President; David L. Walter, Second Vice-President; Sol. Sulzberger, Treasurer; S. Hamburger. Secretary; Isaac Hamburger, Morris Adler, S. D. Sewards, Bernhard Metzger, Adolph Hirsch, and Moses S. Hyman. The toasts were of the most sparkling character, calling out each of the above-named, who, under the charming in-

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fluence of ladies' presence, to say nothing of "Berton sec," were unusually eloquent in their responses. Bro Sol. Sulzberger, with his happy face and felicitous manner, acted as the impromptu toast-master, and succeeded to a marvel. It was close on the "wee sma' hours" when the joyous company separated.

Deserved Compliment to Bro. Ferdinand Reiss. The *Messenger's* Brooklyn correspondent has the following notice which we reproduce with pleasure:

Men who identify themselves with the welfare of the community in which they live are usually the successful men in life's affairs and respected accordingly. To peruse a sketch of the life of Mr. Ferdinand Reiss, of this city, is to be convinced of the truth of this statement. Mr. Reiss was born near Frankfort, his father being a rabbi in his native town. Finding the conservatism of the old world too confined for an active mind, and stimulated by a longing for free America, he came to New York about twenty-five years ago. He was first engaged in business as a lace importer, and was subsequently called to his present position with the firm of Wechsler & Abraham, being now one of the first buyers for that large house. Mr. Reiss stands high also in lodge affairs. He was chairman of the finance committee of Grand Lodge No. 1 for several years, a founder and leader of Eldad Lodge No 153, I. O. B. B., and district deputy grand master of Brooklyn district B. B., besides his affiliations with several other lodges distinct from B'nē B'rith. He was also the first President of the Y. M. H. A. of Brooklyn. In all positions of public trust, he has shown himself a man of tact and judgment.

In private life, Mr. Reiss has a vast circle of friends, who are attracted by his many virtues. He has done much to bring into closer communion the different sections of our Brooklyn Judaism, being himself a member of Temple Israel. Mr. Reiss and his estimable wife have shown a great degree of interest in behalf of our orphan asylum, and to the energy of both may be partly ascribed the social and financial success of the '87—'88 ball. Although not active in politics nor ever seeking political preferment, Mr. Reiss, has, like a good citizen, ever evinced great interest in the leading public questions, and is a Republican. His prominence as a citizen is shown by the fact that in cases of arbitration and adjustment, the different insurance companies often call him to decide disputes. Withal, Mr. Reiss is a man of broad liberality and a faithful worker for Judaism.

Iron City Lodge, No. 324, Pittsburgh.—A public meeting of this Lodge was held on the last Sunday of April, at the Eighth Street Temple. Bro. Josiah Cohen presided, and explained the object to

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be the awakening of new interest in the Order; and he then successively introduced a delegation from the Grand Lodge of District No. 3, who had come expressly from Philadelphia, to address the meeting. These worthy brothers consisted of Jacob Singer, M. C. Hirsch, and M. K. Cohen, who, in turn, delivered stirring speeches. Bro. Singer was particularly eloquent, and it is believed much good will follow this official visit. Bro.-President David Klein was prevented by illness from being present. Pittsburgh and Allegheny have four B'nē B'rith Lodges, viz., Jericho, Isaac Strouse, President; Saar Sholom, Meyer Joseph, President; Iron City, Louis Diamondstone, President; and Ibn Gabirol, M. Hillar, President.

Bro. Josiah Cohen, member of the Executive Committee, is about to visit Europe on account of his health. Our worthy and distinguished friend and brother has the best wishes of the MENORAH, for a *bon voyage* and safe return.

Admission of Women in the Order.—The proposal of Lebanon Lodge of New York, to admit women to membership in the B'nē B'rith, has been variously received by the different Lodges. Mt. Carmel, of Cincinnati, strongly favors the idea, and has been earnestly engaged making propaganda in its behalf. Our contemporary, the *American Israelite*, commenting on the subject, says:

The most surprising thing connected with this proposition to the fraternity is that it is brought up at so late a date—it ought of right to have come up ten years ago—and comes up now simultaneously from two lodges, Mt. Carmel, of Cincinnati, and Lebanon Lodge of New York; the latter also has issued a similar circular to the various lodges. To the best of our knowledge we could not tell why the wives of brothers united in furtherance of any good cause, especially in the dispensing of charity and cementing of bonds of unity and friendship, should be excluded from or placed in dignity and confidence below any portion of the membership, when in intelligence and prudence they certainly are not inferior to their liege lords, while in the emotional, sympathetic and purely moral qualities they stand undoubtedly high above the masculine contingent. The presence of women in the lodge would infuse new life and spirit into the dead bones of materialism, which colors everything in gray, and bedims all ideality. It would relieve the monotony of the routine business by the social feature, soften the tone and expressions of the enthusiastic lodge lions and sharpen the wits of the wiseacres.

An Octogenerian Ben B'rith.—On the 27th ult. our venerated friend and brother, Dr. E. M. Friedlein, completed his eighty-

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third year. While a young teacher in Germany, Dr. Friedlein had for one of his pupils a brother of the now renowned philanthropist, Moritz von Hirsch. It was in memory of this brother, who died a few years ago, and whom he loved with passionate devotion, that many of his great benefactions have been given.

Dr. Friedlein, with the exception of impaired sight, is still blessed with good health, and retains a warm interest in the great benevolent Order, which formerly enlisted so much of his activity, and upon whose welfare he exerted so powerful an influence.

A profound Talmudist, his knowledge of Hebrew literature and the classics, and his keen judgment of men, made him a tower of strength in the early days of reform, and he has lived to see realized many of the great changes which his sagacity foretold.

Michael Heilprin Lodge, No. 404, Philadelphia.—This new Lodge, composed chiefly of our Russian brethren, and which was only recently instituted in our sister city, is progressing finely. At its meeting, April 20th, it passed a series of resolutions in honor of Baron de Hirsch, in recognition of his munificent grant in behalf of Russian-Jewish immigrants to America, and ordered that his portrait should be procured and hung upon the walls of their Lodge room.

New York Delegation to Richmond. The following changes have been made in the Representatives of District No. 1 to the Richmond meeting of the Constitution Grand Lodge on account of the resignation of the original appointees: S. D. Sewards in place of M. Minzesheimer; Joseph Koch, in place of M. Thalmessinger; M. Ellinger, in place of Alfred Steckler; Adolph Hirsch, in place of Julius Harburger and Grand Secretary Sigmund Hamburger in place of Isaac Hamburger, who has been compelled to go to Europe.

B'ne B'rith Lodges of Richmond. According to the last biennial report (Jan. 1, 1889) of Bro. S. S. Nyburg, Sec'y of District Grand Lodge No. 5, the three B'nē B'rith lodges of Richmond had a membership of 203, distributed as follows: Rimmon No. 68, 111 members; Benjamin No. 69, 44 members and Paradise No. 223, 48 members. The two former lodges were instituted on the same day, October 22, 1865 and the latter on July 30, 1874.

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Representatives of Dtstrict No. 5 to the Richmond Convention: The delegates from District Grand Lodge No. 5, to the Constitution Grand Lodge at Richmond consists of the following brethren:

Hon. S Wolf, Elijah Lodge No. 50, Washington; Hon. Wm. Lovenstein, Rimmon No. 68, Richmond; M. I. Ash. King David Lodge No. 60, Baltimore; L. C. Levy, Jr., Columbus Lodge No. 77, Columbus, Ga.; Nathaniel Levin, Dan Lodge, No. 93, Charleston, N. C.; J. I. Macks, North State Lodge, No. 222, Wilmington, N. C.

District No. 2.—Representatives to the General Convention Constitution Grand Lodge at Richmond June 1st, 1890.—The following brothers were chosen at the annual meeting at Kansas City, last Monday: Joseph Abraham, Victor Abraham, Louis Anfenger, Aug. Brentano, Isidor Bush, Nathan Drucker, Jacob Furth, M. A. Marx, Jac. Schroeder, Sam Westheimer. Alternates: S. Ullman, Nathan Morris, Sam Bauer, F. S. Spiegel.

Foreign and Domestic Miscellany

Jewish orthodoxy in Europe has lost one of its foremost and ablest champions in the death on the 13th of April last, at Mayence, of Rabbi Dr. Marcus Lehmann. The deceased had not yet reached his sixtieth year, having been born at Verse, near Bremen, in the year 1830. He became Rabbi at Mayence in 1856 and shortly after established the *Israelit* which probably was the most widely circulated of Jewish weeklies published in the German language. After the death of Dr. Sampson Hirsch of Frankfort the *Jeshurun* was consolidated with the *Israelit.*

Dr. Lehman's orthodoxy was of the most rigid character, and he championed it till his last breath. He was an ardent lover of the Holy Land. Of Dr. Lehmann it may be said that he stood at the head of German Rabbis for the practical work he did for orthodox Judaism. His literary activity was great, his religious leaders in his paper being extremely vigorous and able. Sometimes, indeed, his language was a little strong, a fault with which the late Dr. Philipsohn reproached him, but, on the whole, even his enemies recognized his zeal. He was also a novelist, and several of his

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most famous stories, such as "The Light of the Diaspora," and "Rabbi Elchanan," are remarkable productions, and have been translated into several languages.

* * * * * * * *

The increase of the population in England and Wales is still very rapid. According to the statistics for 1889, just published by the Registrar General, the births in that year were 885,179, and the deaths 517,968, an increase of 367,211 within the twelve months, without allowing for immigration. That is a good solid colony added to the population every year. The total number now exceeds 29,000,000, or six times the population of Ireland, which was once much more than half our own. The births of men exceeded those of women by 16,411, so that the disproportion between the sexes in favor of women is due entirely to emigration and occupations abroad. But for these interven ng causes the number of the sexes would be nearly equal, the excess of male deaths being more than fourteen thousand. At the present rate of increase the population of England and Wales will in 1970 be at least sixty millions—rather a formidable prospect if it were certain that the rates would keep steady. There is, however, no certainty of the kind.

* * * * * * *

The last French census showed that the population of France consisted of 37,930 759 souls. From an analysis of the figures supplied by the census returns as to occupations, it is found that the number of persons depending upon agriculture was 17,698,402; upon industrial pursuits, 9,289,206; trade, 4,247,764; liberal professions, 1,094,233; transport service, 1,020,721; public administration, 711,027; public forces, 613,362; independent persons, 2,295,966; giving a total for the classified population of 36,970.681. The difference is made up by 490 374 persons not classed, 237,899 persons without professions, add 231,805 persons with unknown professions.

* * * * * * *

Simultaneously with the news that the vexatious passport system in Alsace-Lorraine is to be abolished come the particulars of the new Russian regulations, which are made more stringent and exasperating than ever. Passports must now state the religion of the foreigners entering Russia; otherwise they will be liable to be registered as Jews, and their passes will thus be stamped as available only for localities where Jews are permitted to reside.

A foreigner staying in Russia for more than two weeks must go to the chief town of the province and have his passport indorsed

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by the provincial Governor before he can leave the country. A stranger wishing to settle for more than six months in Russia must obtain a Ministerial permit, and, if he intends to transact business, a yearly tax of 600 rubles is exacted.

* * * * *

It was in 1882 that John F. Slater, of Norwich, Conn., gave $1.000,000, the interest of which was to be used to aid in the education of the colored people of the South. The giver stipulated that none of the money was to be used in building new schools, his purpose being to improve the schools already established by others. In carrying out this trust the Board of Trustees has confined itself to those schools which, with their general work, had some form of industrial training.

The annual meeting of the trustees of this fund which is called the *Slater Educational Fund* was held in New York last month, Ex-President of the United States Rutherford B. Hayes presiding, and who spoke with enthusiasm when talking of the good accomplished by the fund, and declared that the benefits of the manual training in the colored schools of the South were almost incalculable. The reports submitted from the aided schools uniformly showed advancement, he said and he confidently expected uninterrupted progress.

The appropriations for the coming year amount to over $45,-850 00, which is considerable over former years, and there is still a reserve from the income for the year which will be added to the principal of the fund, which in eight years has increased to nearly $1.200.000. The showing for the year was extremely gratifying. Dr. Haygood said that the State school systems in the South were improving for both colored and white people There were now over 16,000 schools for colored children supported by State governments at an annual cost of about $5,000.000. These schools were all taught by colored teachers and the standard was being elevated as might be seen from the fact that the higher institutions were annually turning out a large number of educated people.

* * * * * * * *

The late George S. Pepper of Philadelphia, president of the Academy of Fine Arts, left an estate of about $2,000,000, of which $1,067,000 is divided among public institutions, who are also to receive a portion of the residuary estate. Among these bequests are $60.000 to the University of Pennsylvania for the endowment of a professorship; $50,000 to the Pennsylvania Academy of Fine Arts,

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and $150,000 for the establishment of a free library. Almost every charitable institution and hospital in the city is named in the will for a gift ranging in amount from $3,000 to $50,000.

* * *

Another Philadelphian, Thomas Drake, the well known retired manufacturer, who died on April 16th, left an estate valued at $4,500,000 After devising $100,000 to different charitable institutions the estate is to be divided between the dead man's daughter and his grandson and one of the clauses of the will provides: "Should my daughter die without having executed the power of disposition hereinbefore given o her, and without leaving any child, grandchild or other lineal descendant her surviving, to whom my estate could descend by process of law, then my trustees shall procure a charter for a school, to be known as the Thomas and Matilda Drake College, which shall be managed and conducted upon the same principles as Girard College, with the exception that it shall be for *girls instead of boys*, and they shall apply the net income of my estate, first, to erect the necessary buildings therefor upon my residence lot of ground in Germantown, hereinbefore mentioned, and second, to the maintenance of said college and the pup ls therein forever."

* * *

Monday the 28th of April, was celebrated in most Kindergartens in this c ty and elsewhere, in commemoration of the one hundred and eighth anniversary of Frederick Fröbel, the father of the system, who was born in Germany, and whose "happy idea" has been the source of so much benefit and comfort to parent and child.

A contemporary of Daniel Webster, now ninety years of age, speaking of him the other day said: "During the first part of his public career, Webster used to spend much time in the preparation of his speeches. He would sit up all night working over them, walking about the room and repeating them aloud. He was always a hard worker. In one of the letters he wrote me, and which has since been published, he said: 'I have never eaten the bread of idleness, but for the last forty years I have worked twelve hours a day.' Still, in the last part of his life he acquired a facility in the arrangement of his thoughts, which was simply marvelous."

* * * * * * *

A monument to Moses Mendelssohn was dedicated to the illustrious philosopher at Dessau, his native place on the 10th ult.

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NOTICES OF THE PRESS.

Our confrere of the Brooklyn *Times* in a recent editorial says:

The MENORAH MONTHLY, the only Jewish monthly magazine published in the English language, has entered upon its fifth year. This prosperous journal is devoted especially to Jewish history and literature, and is the official organ of the Independent Order of B'nē B'rith, the largest Jewish organization in the world, having a membership of 25,000 in the United States alone. It is ably edited by Benjamin F. Peixotto who represented this country in Roumania and France during Gens. Grant', Hayes, Garfield and Arthur's Administrations, and its staff of contributors is a distinguished one. The editor has given it a broad and representative tone, touching many important themes in each issue. The business manager of this successful periodical is ex-Charities Commissioner Bernhard Midas, of this city, whose business sagacity and wide acquaintance materially influence the prosperity of the monthly.

The *Brooklyn Standard-Union* of which our old friend and confrere Murat Halstead has become editor-in-chief, following the example of many other Buckeyes in migrating to New York (for we consider our sister-city a part of the great Metropolis,) has some very flattering words for "that excellent and progressive publication, the MENORAH" and adds, "that under the active business management of our genial townsman, Mr. Midas, the MENORAH is plainly prospering. (Publication office, Temple Court. Beekman street, New York.)"

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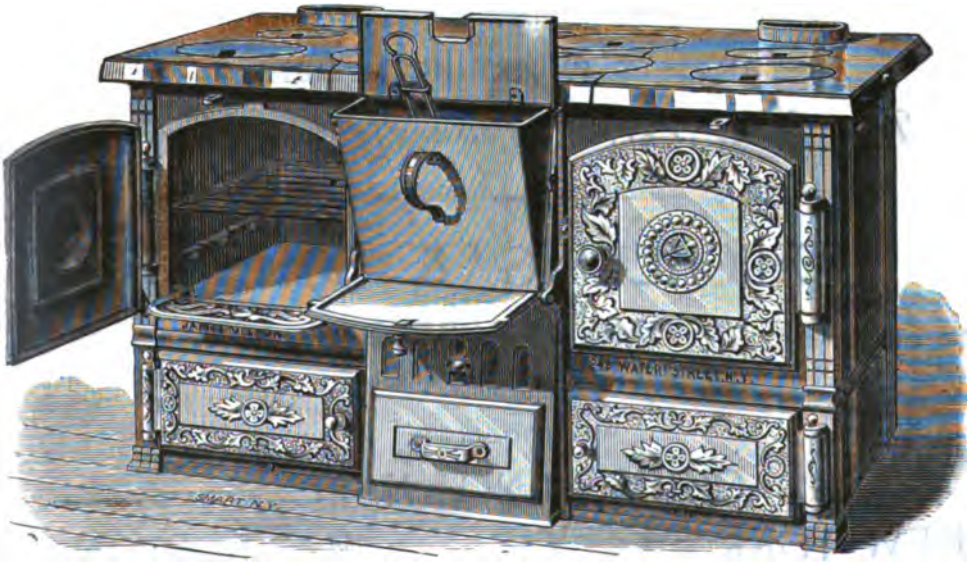

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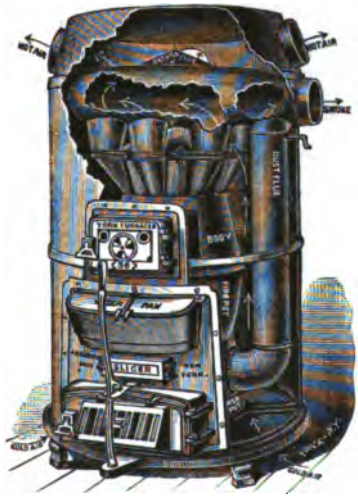

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"Some time ago I found my system entirely run down. I had a feeling of constant fatigue and languor and very little ambition for any kind of effort. A friend advised me to try Ayer's Sarsaparilla, which I did with the best results. It has done me more good than all other medicines I have ever used." — FRANK MELLOWS, *Chelsea, Mass.*

"Last spring I suffered from general debility and loss of appetite. I began to take Ayer's Sarsaparilla, and felt much better. By its continued use my strength was fully restored. Other members of my family have been greatly benefited by the use of this medicine."—S. BROWN, *So. Merrimack, N. H.*

"Ayer's Sarsaparilla has a well-deserved reputation in this locality for restoring to healthy, vigorous action the vital organs when they have become weakened or exhausted. I have used it in my family for this purpose, especially after the system had become depleted from malarial attacks." — C. C. HAMILTON, *Emberson, Texas.*

Ayer's Sarsaparilla,

PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS.

Sold by Druggists. Price $1. Six bottles, $5. Worth $5 a bottle.

THE LIVER,

When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is the usual specific for a sluggish liver; but a far safer and more effective medicine is Ayer's Pills. For loss of appetite, bilious troubles, constipation, indigestion, and sick headache, these Pills are unsurpassed.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Dealers in Medicines.

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MUTUAL LIFE INSURANCE CO.

OF NEW YORK.

RICHARD A. McCURDY, - - President.

NASSAU, CEDAR AND LIBERTY STS., - NEW YORK.

Assets, over - - - - -	**$118,000,000.**
Total Payments to Policy Holders, over	**257,000,000.**

Issues Policies on all desirable plans.

Its new Distribution Policy is the perfection of a Life Insurance contract Unequalled in its simplicity and in the liberality of its terms.

The Dividend Returns of the Mutual Life Insurance Co., of New York are larger than those of any other Company, consequently the cost of its insurance is ess than in any other Company.

Secure a Policy at once in the foremost Insurance Company of the age.

She reckons well

who does her housecleaning and washing (or has her servants do this work) with PYLE'S PEARLINE.

Why? Because Pearline makes the largest saving all around; saves half the time; half the labor—more than half the wear. Do you know you don't have to rub the clothes when washed with Pearline? This saves the woman and makes the clothes last longer (besides, they look better). What can be harder on woman's health than bobbing up and down over a wash board? What can be harder on the clothes—anything harder don't exist.

Millions of women know these facts well; it takes many millions of packages of PEARLINE to supply their demands for it. You have only to prove these facts and you'll demand it. The best way is—try it. Costs little and every grocer has it.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not.

171 JAMES PYLE, New York.

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CASTORIA

for Infants and Children.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M. D., 111 So. Oxford St., Brooklyn, N. Y.

"The use of 'Castoria' is so universal and its merits so well known that it seems a work of supererogation to endorse it. Few are the intelligent families who do not keep Castoria within easy reach." CARLOS MARTYN, D. D., New York City. Late Pastor Bloomingdale Reformed Church.

Castoria cures Colic, Constipation, Sour Stomach, Diarrhœa, Eructation, Kills Worms, gives sleep, and promotes digestion, Without injurious medication.

"For several years I have recommended your 'Castoria,' and shall always continue to do so as it has invariably produced beneficial results." EDWIN F. PARDEE, M. D., "The Winthrop," 125th Street and 7th Ave., New York City.

THE CENTAUR COMPANY, 77 MURRAY STREET, NEW YORK.

NOTICE OF REMOVAL.

On and after May 1, 1890, the Business and Publication Office of

THE MENORAH MONTHLY

will be in the splendid TEMPLE COURT BUILDING, cor. Beekman and Nassau, Room 529.

All business letters and advertisements should be addressed,

MENORAH MONTHLY,
Room 529, Temple Court,
Cor Beekman and Nassau, New York.

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GILBERT'S
Dress Linings

ARE THE BEST.

See our name on Selvage, or

DON'T BUY.

It is a 4-mile walk to pass out and down the Aisles of the Store—6 floors.

WECHSLER AND ABRAHAM.

B. LOGIN,

begs to inform you that he has removed his

BOOKBINDERY

From 1326 Third Avenue, to

206 East 76th Street,

where, with increased facilities, he will be able to execute any kind of Bookbinding with neatness and despatch, and where he will be pleased to receive the continuation of your kind patronage. Respectfully,

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Menorah, Harpers, Puck, and all other Publications bound neatly.

The Best THREAD MADE.

USE

Merrick's

Six-Cord Thread for Hand and Machine Sewing.

It is the best.

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What it buys

Namely, the money paid in premiums to

THE TRAVELERS

INSURANCE COMPANY,

OF HARTFORD, CONN.,

By over 100,000 Men each year.

THE PAYMENT OF

Over $1,000,000 a Year (Claims on One-Seventh of all Insured), Over $12,000,000 altogether, } **Under ACCIDENT Policies.**

Over $550,000 a Year (in Death Claims and Endowments), Over $5,500,000 altogether, } **Under LIFE Policies.**

STATEMENT FOR JAN. 1, 1890.

Assets,	*$11,528,649.30*
Liabilities,	*9,163,115.24*
Surplus,	**$2,365,534.06**

JAMES G. BATTERSON, Pres. ROBBEY DENNIS, Sec'y. JOHN E. MORRIS, Ass't Secy.

New York Office: 140 BROADWAY.

R. M. JOHNSON, Gen. Agent.

PH. KALTWASSER, JR.,

IMPORTER OF

RHINE, HARDT, MOSELLE

—AND—

CLARET WINES

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NEW YORK.

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THE BEST IS ALWAYS CHEAPEST!

A *poor* pen is *wretched*, but a good pen makes writing a *pleasant occupation*.

Send 10 cents for sample card of

PD&S PENS

If one has a good pen, he wants a good ink, something that will flow readily and turn black

Send 10 cents for sample bottle by mail.

BARNES NATIONAL INK,

Either "*Writing Fluid*" or "*Jet Black.*"

Address,

A. S. BARNES & CO.,

111 William Street, New York.

H. BATTERMANN,

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Broadway, Graham and Flushing Avenues,

BROOKLYN, N. Y.

USE

CLARK'S TRADE MILE-END MARK SPOOL COTTON

Best Six Cord

FOR

MACHINE OR HAND USE.

For Sale by all Dealers in Dry Goods and Notions.

S. WECHSLER & BRO.

The Popular Dry Goods House

—ON—

LOWER FULTON STREET, BROOKLYN,

Wish to call attention to their announcements of Special Attractions published every Sunday in the "Brooklyn World" and "Brooklyn Citizen."

— —

S. Wechsler & Bro.

Lower Fulton St., Brooklyn.

MAJOR'S CEMENT

ESTABLISHED 1876.

For repairing China, Glassware, Furniture, Meerschaum, Vases, Books, Leather Belting, Tipping Billiard Cues, etc. 15 and 25c. per bottle. By mail, same price.

Registered Trade Mark.

Major's Leather Cement for repairing boots and shoes, 15 and 20c. Major's Rubber Cement for repairing all kinds of rubber goods, 15c. Major's best Liquid Glue, for repairing wood, books, etc., 10c. On these last three kinds by mail, 5c. extra each bottle. Sold by Druggists and Crockery Dealers.

A. MAJOR, 234 William St., New York City.

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Solid Silver.

We offer in Solid Silver, Forks and Spoons, a large and well chosen variety, including a collection of reproductions of Mediæval English and German Models.

Prices per ounce exceptionally low.

No. 7	Table Spoon	$46 dozen
NO. 6	Desert ".....	24 "
No. 5	Tea.....	12 "
No, 1	Table Fork	40 "
No. 2	Dessert "	26 "
No 4	Coffee Spoon	8 "
No. 3	Bon Bon or Caddy Spoons $1.75, Gilt Bowl, $2.25,	

Dcresiptive Catalogue supplied of other Silver, with some indications of Rich Table Porcelain, Clocks, Bronzes, etc.

330 Fifth Ave. New-York. **OVINGTON BROTHERS,** Brooklyn House, Fulton & Clark Sts.

Suitable to all Tastes and Occasions.

Delightful with Dinner, Cooling and Bracing before Breakfast.

Sparkling Golden Russet Cider.

The juice of russet apples treated in accordance with approved methods for Champagne.

Sparkling Sweet Cider.

Unfermented juice of sound, ripe apples, bottled fresh from the press, with carbonic gas. Sparkling and brilliant, but containing no trace of alcohol.

Quarts or pints, Champagne style.

CIDER AND VINEGAR IN WOOD,

FOR HOME OR EXPORT TRADE.

Write for price list and further information.

S. R. & J. C. MOTT,

No. 118 Warren Street, New York.

MILLS, BOUCKVILLE, MADISON CO.

ESTABLISHED 1865.

Sold by nearly all Grocers.

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CHARTERED 1886.

PAID-UP CAPITAL, $250,000.

THE

HARTFORD

Life & Annuity

Insurance Company

—OF—

Hartford, Conn.

GEO. D. HARRISON,
Metropolitan Manager,
190 Broadway, N. Y.

H. A. WHITMAN, President. W. C. JILLSON, Vice-President.
STEPHEN BALL, Secretary.
W. A. COWLES Assistant Secretary. A. T. SMITH, Superintendent of Agencies.
W. B. WARNER, Ass't Supt. of Agencies.

23D ANNUAL STATEMENT.

JANUARY 1, 1890.

Total Assets, $1,496,245.47.

Total Liabilities, $1,128,553.52.

Membership in Force	**29,775**
No. of Policies issued in 1889	**8,324**
Gain in Membership	**5,418**

Members' Safety Funds	{SAFETY FUND DIVISION, $704,769.11 / WOMAN'S DIVISON, 47,686.00}	**$752,455.11**
Insurance in Force		**70,784,000.00**
New Business written in 1889		**16,010,000.00**
Gain in Amount of Insurance		**9,115,000.00**
Death Losses Paid to Date		**3,790,886.00**
On Deposit with State Treasurer of Conn		**100,000.00**

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STEWART CERAMIC COMPANY.

312 PEARL STREET, Cor. Peck Slip, NEW YORK.

Sole Manufacturers under Morahan's Patents of

THE CELEBRATED SOLID WHITE CROCKERY STATIONERY WASH TUBS.

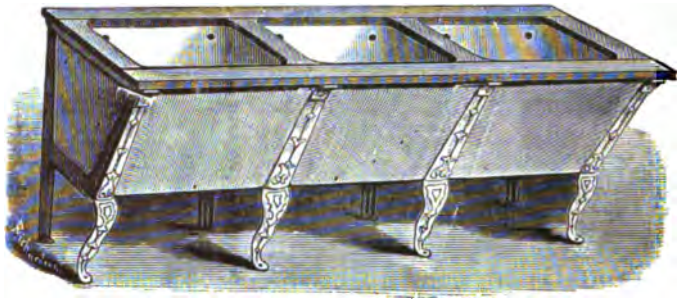
The only Perfect Sanitary Tubs now in existence.

VERY STRONG.

No seams to open.

Absolute cleanliness secured for all time.

WELL GLAZED.



Showing three Tubs Set up.

Will not absorb, leak or decay.

The only Solid White Crockery Washtub ever made in the world. Do not buy imitations until you see the Genuine "Morahan's Patent" stamped on the front of every tub. Washboard and Soap cut moulded in every set. Will outlast any house.

Solid White Crockery Sinks, Comprising Butler's Pantry, Kitchen, Slop, &c.

Made of same material as the tubs. Very Strong, well Glazed, no labor required to keep clean.

LIBERAL TERMS TO THE TRADE.

SEND FOR PRICE LIST AND CATALOGUE

UNFERMENTED

GRAPE JUICE

BROOK LAWN FARM BRAND.

ABSOLUTELY PURE AND WITHOUT ALCOHOL.

This juice possesses all the rich and nutricious properties of the grape, and unlike other brands, it is preserved without chemicals, by a new heating process (my exclusive property), and hermetically sealed in glass. It is delicious and he lthful, and may be kept while sealed for any length of time without the slightest change in its condition, as it comes fresh from the press.

For sale by Druggists and Grocers, by pint and quart bottle

Send for circulars to

C. L. RIKER,

101 Park Place, N. Y. City.

AGATE IRON WARE.

TWO THOUSAND STYLES AND SIZES!

Extract from an Editorial—By MARION HARLAND.

"Those who use **AGATE IRON WARE** need no recommendation of it. Eminent chemists certify to its **safety, durability** and **cleanliness** of the materials employed in its composition. The **shapes** are unusually **graceful** for household and kitchen utensils. It is easily kept **clean**; is **light, strong,** and pleasing to the sight by contrast with the black Iron and dim or rusty Tins. After several years' trial and thorough satisfaction with this ware, editorial attestation to its **excellence** is an act of **simple justice** to the manufacturers. It is given in hope that others may share the **comfort** and **pleasure** attendant upon its use."

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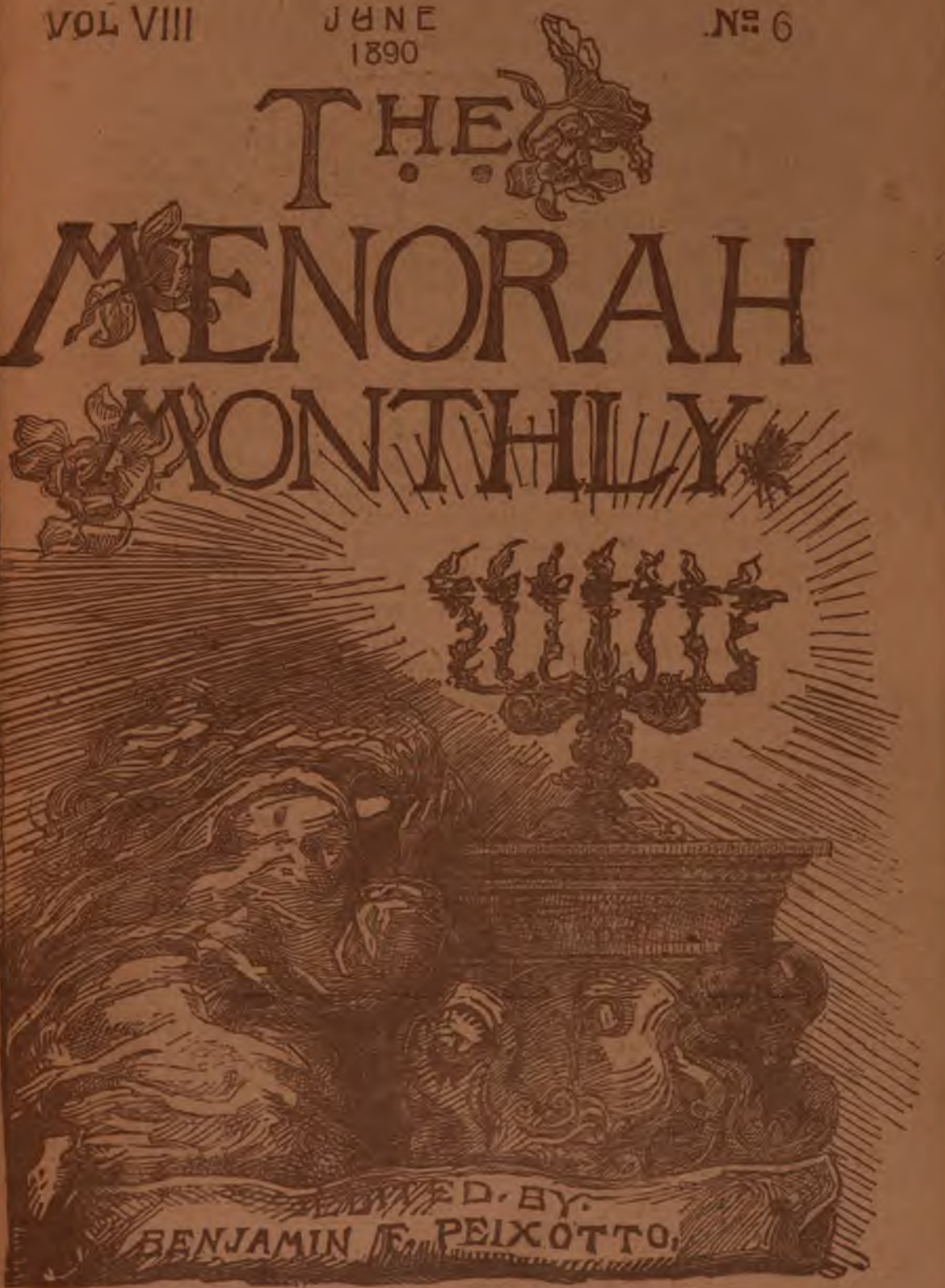
VOL VIII JUNE 1890 No. 6

THE MENORAH MONTHLY



EDITED BY
BENJAMIN F. PEIXOTTO,

PUBLICATION OFFICE
TEMPLE COURT, BEEKMAN & NASSAU STS., N. Y.

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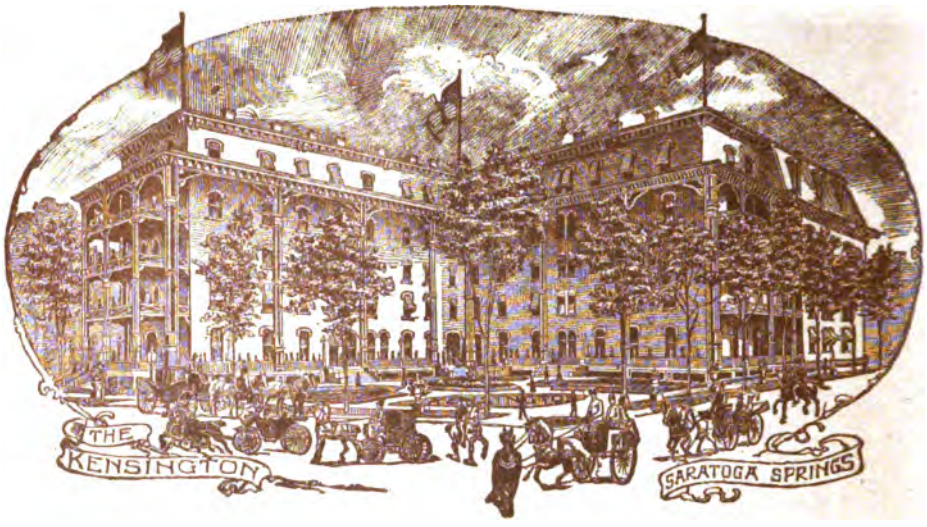
Kensington Hotel & Cottages,

Saratoga Springs, N Y.



Located in the Garden Spot of Saratoga Springs.

ACCOMMODATION FOR 400 GUESTS.

STRICTLY FIRST CLASS.

OPEN FROM JUNE TO OCTOBER.

PAUL C. GRENING, Owner and Proprietor.

GLEN MOUNTAIN HOUSE,

Head of Seneca Lake

Watkins, N Y.

Three miles of the Grandest Scenery in America, consisting of wonderful Cascades, Grottos, Falls, Caverns and Cathedrals. Visited by thousands of Tourists annually.

Open from June to October.

PAUL C. GRENING,

Owner and Proprietor.

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OF

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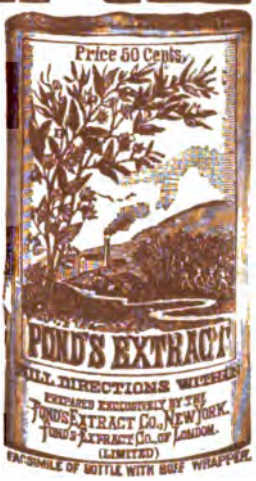
THIS ☛ IS GENUINE

ONLY IN BOTTLES

WITH

BUFF WRAPPER

FOR SALE EVERYWHERE



PROTECTION IS AFFORDED

AGAINST

CLAIMS FOR PERSONAL DAMAGES.

Manufacturers or other employers of labor can insure their liability to their employees for claims for personal damages on account of accidents; also,

Owners or tenants of buildings can insure their liability for personal damages to any person who may be injured in or about their premises.

The Employers' Liability Assurance Corporation, Limited,

OF LONDON, ENGLAND.

Subscribed Capital. - - - - - - **$2,500,000**
Deposited in the United States. - - - - **670,000**

Trustees for the United States.

OLIVER W. PEABODY, ESQ., *Kidder, Peabody & Co*, Boston.
CHAUNCEY M. DEPEW, ESQ., *Pres. N. Y Central & Hudson R.R. Co.*, New York
SAMUEL SLOAN, ESQ., *Pres. Delaware Lack & West R. R. Co*, New York.
WM. A. FRENCH, ESQ., *Pres. Mass. Nat'l Bank; Abram French & Co*, Boston.
HON. JOHN LOWELL, Boston.

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